August
1943

No. 17. August, 1943

104th Year

Price 8 pence

Millennial Star

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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.

From the "Improvement Era"

EACH time a sixteen-inch gun is fired one hundred and twenty pounds of nitrogen go back into the air from which it originally comes.

★

SOME peoples; like the Arabs, have musical scales which have more fundamental differences between notes than the scale we use. The Arabs recognise quarter-tones, equal to half the smallest difference in pitch between two notes of our scale. Other scales, such as the old Gaelic, are simpler, and melodies such as "Auld Lang Syne" can be played on the black notes alone.

★

THE gravitational attraction of the earth for the moon, which keeps the moon rotating around the earth, is equal to the force which would break a steel cable 260 miles in diameter.

★

THE English sparrow may have as many as four broods in one year.

★

GLASS fibres have about the same tensile strength as piano wire.

★

FEAR and anxiety may so dry out the mouth and throat as to cause a distressing thirst.

ACCORDING to Dr. Walter B. Cannon, the heat produced by a man's strenuous exercise, continued for twenty minutes, if it were not properly given off by the body, would cause some of the albuminous substances of the body to become stiff, similar to a hard-boiled egg.

★

IT is estimated that about fifty leaves on the tree are necessary to produce the food necessary to develop an orange, forty to fifty for a good-sized apple, and thirty to forty for a peach.

★

RECORDS of smallpox extend back as far as 1000 B.C. in China.

★

MAGNESIUM, one-third lighter in weight than aluminium, can now be arc-welded by keeping oxygen away with a blanket of the inert helium gas. With oxygen present in the arc the magnesium would burn just as it does in an incendiary bomb.

★

THE Morse code used in radio and telegraphy is to be most easily learned by ear, according to the American Radio Relay League. Instead of learning dots and dashes by seeing the writing, as the equivalents for letters, it is easier to learn by hearing the sound whistled or as it comes in on a headset.

The

"MILLENNIAL STAR"

Vol. 105. No. 17. *AUGUST, 1943*

Published Monthly in England by
The British Mission of
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,
H.Q., 149, Nightingale Lane, London, S.W.12.
Telephone BATTERSEA 4510

Subscription Rates: 7s. 6d. per year; 4s. per half-year.
Single copies 8d. each.
Sent to any part of the world post free.

Editor: ANDRE K. ANASTASIOU (Acting Mission President).
Associate Editor: ALVIN L. GITTINS.

Circulation and Bookstore Manageress: Marion Baron.

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Millennial Star

MONTHLY MAGAZINE ON MORMONISM

104th Year | AUGUST, 1943 | Vol. 105. No. 17

THE GREATEST HISTORIC PERSONAGE

Excerpts from the Book "JESUS THE CHRIST"

By Dr. JAMES E. TALMAGE

IT is a matter of history that, at or near the beginning of what has since come to be known as the Chrsitian era, the Man Jesus, surnamed the Christ, was born in Bethlehem of Judea. The principal data as to His birth, life and death are so well attested as to be reasonably indisputable; they are facts of record, and are accepted as essentially authentic by the civilised world at large.

The solemn testimonies of millions of dead and the millions living unite in proclaiming Him as divine, the Son of the Living God, the Redeemer and Saviour of the human race, the Eternal Judge of the souls of men, the Chosen and Annointed of the Father—in short, the Christ. Others there are who deny His Godhead while extolling the transcendent qualities of His unparalleled and unapproachable Manhood.

Mankind has never produced a leader to rank with Him. Regarded solely as a historic personage He is unique. Judged by the standard of human estimation, Jesus of Nazareth is supreme among men by reason of the excellence of His personal character, the simplicity, beauty, and genuine worth of His precepts, and the influence of His example and doctrine in the advancement of the race. To this distinguishing characteristic of surpassing greatness the devout Christian soul adds an attribute that far exceeds the sum of all the others—the divinity of Christ's origin and the eternal reality of His status as Lord and God.

Christ was born in the meridian of time, and His advent determined a new order of reckoning of the years; and by common consent the centuries antidating His birth have been counted backwards from the pivotal event and are designated accordingly. The rise and fall of dynasties, the birth and dissolution of nations, all the cycles of history as to war and peace, as to prosperity and adversity, as to health and pestilence, seasons of plenty and of famine, the awful happenings of earthquake and storm, the triumphs of invention and discovery, the epochs of man's development in godliness and the long periods of his dwindling in unbelief —all the occurrences that make history— are chronicled throughout Christendom by reference to the year before or after the birth of Jesus Christ.

His earthly life covered a period of thirty-three years; and of these but three were spent by Him as an acknowledged Teacher openly engaged in the activities of public ministry. He was brought to a violent death before He had attained the age of manhood's prime. As an individual He was personally known to but few; and His fame as a world character became general only after His death.

Brief account of some of His works and words has been preserved to us; and this record, fragmentary and incomplete though it be, is rightly esteemed as the world's greatest treasure, embodied within the compilation of scriptures known as the New Testament.

Few and short as are the allusions to Him made by non-scriptural writers in the period immediately following that of His ministry, enough is found to corroborate the sacred record as to the actuality and period of Christ's earthly existence.

No adequate biography of Jesus as a Boy and Man has been or can be written, for the sufficing reason that a fulness of

(Continued on page 441)

THE BRITISH MISSION

By Ezra L. Marler,
Editor of "Liahona, The Elders' Journal"

BROTHER HEBER, the spirit of the Lord has whispered to me: "Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation."

These were the words of the Prophet Joseph, quietly spoken in the Kirtland Temple, June 4, 1837, to Elder Heber C. Kimball. The implications and importance of this calling and the magnitude of the results of it could scarcely then be realised.

Apostasy and persecution were tearing and tormenting the Church. Dark and heavy clouds hung menacingly over it. When accusations of "fallen prophet" were being hurled from many sides, and erstwhile close and trusted friends were fast joining the ranks of the enemy, a less courageous character than Joseph Smith would have sought to hold such a stalwart friend as Heber C. Kimball close by him. But it was a call of God to send the Gospel message to the honest of heart across the sea, and there could be no hesitancy.

Elders Heber C. Kimball, Orson Hyde and Willard Richards, together with Joseph Fielding, Isaac Russell, John Goodson and John Snyder from Canada, made their way to the east coast, took passage on the ship Garrick, and landed in Liverpool July 20, 1837. On the 23rd they began their preaching in Preston. Thus was begun the sowing of the seed of Gospel truth in Great Britain, and from it there has come a mighty harvest.

In 1840 others of the Twelve were sent to England and the work there already in pleasing progress was given increased impetus and many thousands embraced the truth and emigrated to America. Unmeasured happiness has filled the hearts of our British brothers and sisters as they have seen the light of the Restored Gospel and responded to the invitation, "Come out of her, my people," and have joined the body of the Church in Zion in America. However, the untold joy of these Saints was not without alloy. It was born twin with sorrow and by that sorrow was made sweeter and more deeply anchored. Many sacrificed family and home and all that was temporally dear to them in accepting the Gospel. Many gave all they had of this world's goods for passage to America where they could be happy in a home of peace with the gathered Saints in Zion—only to find, after a weary journey over sea and land, that their "Zion had fled." Their Prophet and Patriarch had been martyred and there awaited them a long, long trek of 1,500 miles to a hoped-for haven in a far-off desert land. They met the test unflinchingly, willing to make, as many of them did, the supreme sacrifice of life itself. Faithful were the thousands who have come to Zion from Britain.

From 1837 to 1940 there was constant representation of the authority of the Church in America presiding in the British Mission. Then came the call withdrawing all missionaries from the British as from other foreign missions. What of the work in this field that had been so fruitful? Should it stop?

The thoughts set down here were prompted by an editorial in the "Millennial Star," the oldest periodical of the Church—established by the early missionaries there in 1840. The article is by Elder Andre K. Anastasiou, now President of the British Mission and editor of the "Millennial Star". From it we take these excerpts:

> On January 8, 1940, President Hugh B. Brown, then in charge of the British Mission, received a message from the First Presidency requiring him and the remaining missionaries to return home as soon as possible. . . .
>
> The departure of over 120 missionaries was hard for them and those whom they had served and learned to love to understand. . . .
>
> Sustaining those in authority with full faith and confidence, the complete withdrawal was effected. President Brown, after prayerful and careful consideration, called the London District Presidency and set them apart to act as the British Mission Presidency.
>
> Much has transpired in the lives of the Missionary Presidency and in the administration of the Church under

(Continued on page 433)

IN THESE TIMES

By J. Reuben Clark, Jr.
of the First Presidency

Condensed from "Improvement Era"

Delivered at the fifth session of the 113th Annual Conference, in the Salt Lake Tabernacle, Monday evening, April 5, 1943

I BELIEVE perhaps I have never had a more trying time than that which confronts me now. We have been hearing about the war, its purposes, and our part therein. I have the misfortune of remembering a little history; the most of my mature life has been spent dealing with the relationships of nations. I wish the picture were as clear and certain to me as it has been drawn, either as to its issues or its outcome.

HELPS FOR MEN IN THE SERVICE

We have over on State Street, as all you presidents of stakes and you bishops know, a missionary home, or a home for the L.D.S. service men. We have housed therein a committee which is trying to act as a liaison group between the soldiers and you brethren. I want to speak briefly about the work of that committee and ask your further help.

Before doing that, I should like to get a few facts. Will all those who saw service in the uniform of their country during World War No. 1 stand on their feet. (Several hundred arose.)

Thank you, brethren. If I might say so, I also was then in the service.

I would like all those who have sons now in the army to stand on their feet. (As many as a third of the audience arose.) Please remain standing. I should like to add to that number all those who have grandsons in the service, and add to that all those who have sons or grandsons who are subject to be called into service. Will you all stand, please? (About two-thirds or three-fourths of the audience came to their feet.)

Thank you, brethren.

President Grant has now in the service, or due for induction into the service, including his grandsons-in-law, eighteen men.

This war business is going to be felt very keenly by us.

Away back in October we sent out word to the presidents of stakes telling them that we were going to print some literature to be distributed to the boys. We have had printed the Book of Mormon, this is one of them (holding it up to view), which they can carry here in their breast pockets. We have also had printed a little book we call "Principles of the Gospel," that is founded on the "Compendium."

Now we have also prepared a directory, giving the locations of all of our chapels and churches throughout the United States, in England, and in Australia.

We have all sorts of letters from the boys in the fields telling us of the work which they are doing. We have asked them to organise themselves into Mutual Improvement groups, and carry on their religious activities. We have had two or three letters from a boy in North Africa—that is all we know about him as to his location—but he tells us that they hold sacrament meetings, administer the sacrament, that they preach, that they try to sustain one another, build up the faith the one of the other.

TITHING

Now I want to thank the brethren of the Church for their response in the matter of tithing. Brother Grant thanked you in his opening message. I would like to tell you two or three facts about tithing. One is that 95½ per cent. of all the tithepayers in the Church pay less than £40 per person, which is 67 per cent. of the total tithing. Thus the tithing is paid by the moderately circumstanced and poor of the Church. And while unnecessary, I can add to the assurance given you by President Grant, that he regards these funds as trust funds of the highest character, that he is authorising their expenditure for nothing but Church purposes, and while at the moment we

seem to have plenty of money. we are trying to guard it as carefully as we know how, because it is expected that the time will come when we shall have use for it, if it shall then be worth anything.

You remember on one occasion the Saviour talked about the duty running between parents and children, and based it upon that statement in the Decalogue, "Honour thy father and thy mother." It would be a grievous thing, brethren, if any of you, or if any of us, were to cast off our parents on the State.

The Church is prepared, with your help and assistance, to take care of those who need such assistance, and if any of the Saints have cast their parents off, see if you can not get them to take them back and administer to their wants themselves, and if they need help in this, let them go to the bishop and get it in the right way.

Think of it, brethren, casting off the mother that bore and nursed you, the father that begot you, letting the State care for them—and there are such cases.

If we shall hold ourselves together, if we shall work shoulder to shoulder, if we shall rise to the dignity of our Priesthood, and assume the obligations which God has given to us, we will care for our own; and we can do it. Do not be lulled to sleep by any such false religious, or governmental, or social slogan as that the State owes to every man a subsistence. "In the sweat of thy face shalt thou eat bread." (Gen. 3:19.)

SOCIAL PROBLEMS

From the foundation of the Church, almost, we have regarded marriage as one of the holiest relationships into which we enter, marriage for time and eternity, a home here and a home hereafter. Now, you can only be married that way in the temple, and only those who are worthy members of the Church may go into the temple. No one else enters there. The rite is performed for no one else but worthy members.

Long experience has shown that marriages between our young people and young people not members of the Church do not, as a rule, work out happily. In the great bulk of cases, the opposite is the result. These mixed marriages cannot be performed in the temple.

Furthermore, we stand for a single standard of chastity for boys and the girls. We look upon unchastity as a sin next to murder.

For these reasons we have from the very beginning discouraged indiscriminate social minglings between our young people and young people who, as we have coined the phrase, "are not of us."

We are now called to sacrifice our sons. I did not ask you to rise, but I am sure there are many men here who have lost sons. I lost a son-in-law, as dear to me as my own son. Almost the first explosion at Pearl Harbour took him. But the point I wish to make is that because we have to sacrifice our sons is no reason why we should sacrifice our daughters.

Every consideration of faith, principles of right living, Church doctrine, and Church standards, requires that we should guard, as we would guard our lives, the chastity of our girls. There are all kinds of influences at work to break down these standards. I was told the other day that we have a new phrase, that young girls who smoke and drink and may be doing other things, talk about "new Mormons" as distinguished from the "old Mormons." I wish to say to them that those who abandon the standards and principles of the Church are not Mormons at all.

But we must all be "old Mormons." We are all a little bit too sensitive to the praise of others. We are too eager that people shall say sweet things about us. We must go forward, whether people praise us or censure us. We must guard the chastity of our girls no matter what anyone says about it.

TO THE YOUNG WOMEN OF THE CHURCH

I want to say something to the young girls of the Church, and as it is a difficult subject, I have written down what I wish to say.

Your brothers, your sweethearts, your young husbands are in the armed service of their country. They went away with pledges of devotion and loyalty to you, pledges that they would keep themselves sexually clean. You are hoping, praying, and expecting that they will keep their pledges to the letter. You made counter pledges orally or in your hearts. You expect them to keep their pledges; they expect you to keep yours. Either violating the pledge has no right to expect its

observance by the other.

Furthermore, you young women and girls, whose loved ones are in the service, expect them to keep themselves pure in mind and heart as well as in body. You expect them to remember that the Lord said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28); and that in our day He has added: "If any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear." (D. & C. 63:16.) That they may be free from this sin of the heart, you expect them to keep wholly clear from social associations with bad companions, men or women. You expect them to forego those light or frivolous amusements or recreations that might lead to this sin—you expect this notwithstanding they are subject over repeated periods of time to the hazard of immediate death itself, periods which give rise to the imperative need for intervals of relaxation and diversion so that reason may retain her throne and insanity be kept off.

All this you expect of them.

May they not rightfully expect as much of you? May they not justly expect that you too will remain free from bodily sin not only, but from this sin of the heart as well? May they not expect that if they who are subject to the horrors and misery of war, subject to the stress and strain of mortal combat, often hand to hand, that if they, to remain pure and clean, shall stay in camp away from the social diversions that bring temptation, that then you who are living in the peace and quiet and security of home and parents and friends will give up the frivolities of social relaxation in order that you may surely keep yourselves clean and pure for them? Surely your sacrifice is as the molehill against theirs as the mountain. Putting it at the lowest price, just good sportsmanship would require this much of you. Memory of the plighted faith would demand it.

I urge you young women and girls to remember that in the schedule of crimes, unchastity comes next to murder. Do not subject yourselves to its penalty. The Lord has said: "Blessed are the pure in heart:, for they shall see God." (Matt. 5:8.)

THE GREAT PARADOX

What a tragic spectacle man is showing to his God today. We have rightly boasted for nearly a hundred years that in this, the Last Dispensation of the Fullness of Times, the Lord was pouring out His inspiration and His blessings upon all the world, unlocking to His children secrets that never were dreamed of by the ancients, giving them powers and dominions over the forces of nature, bringing under subjection almost the universe. Look at what the last century has given us in art, literature, science, discoveries, for our blessing and advancement. God gave all this to us to bless us. And then consider that now, in this terrible hour, every device, every invention, every discovery God gave us to bless us is being used to destroy one another in one of the most barbarous wars of all time. God will not hold guiltless those responsible for this holocaust.

God give us strength and power to resist evil. You brethren, the governing authority of the Church, have almost infinite power in your hands, if you will but reach out and magnify your callings and live righteously. The brethren today have time and again told you of your responsibilities. Personally I always think of the responsibility I have; it helps to keep me at least reasonably humble. But think also of the power that you have, the power to bless, the power to heal, the power to do all the things the Lord wants done. The Lord will hold us responsible for the exercise of that power. May He help you, I repeat, to magnify your calling. May you be able to bring to the people in the times that are to come, comfort and consolation May He help you to build up their faith, increase their testimonies, develop their knowledge, so that you may really honour His Priesthood, exercising the full functions thereof.

May God bless us always I humbly pray, in the name of Jesus Christ. Amen.

★

IT IS NOT so much the greatness of our trouble, as the littleness of our spirit, which makes us complain.—J. Taylor.

MORMONS HAVE THEIR OWN 'CO-OP'

A FASCINATING PICTURE OF SALT LAKE CITY By C. CAMERON JOHNS

Formerly an employee of the Bury Co-operative Society, Mr. Johns emigrated to the U.S.A., and for the last twenty years has worked for several multiple concerns. He opened more than fifty new chain stores in Salt Lake City, and is well acquainted with the local co-operative movements.

The accompanying is an extract from a letter written by Mr. Johns to Mr. R. A. Palmer, general secretary of the Co-operative Union, describing his present life.

SALT LAKE CITY is one of the beauty spots of all American cities. It is laid out in ten-acre blocks, with streets 138 feet wide. A stream of mountain water flows along each side of the street, there is a drinking fountain of flowing water on each corner, and at the head of Main-street is the famous Temple-square, with the Temple and Tabernacle in lovely laid-out grounds. Along the streets, too, are planted trees, so that in summer time the city looks like a forest when viewed from the foothills.

We enjoy all the four seasons, and at the present we are having the loveliest spring weather I have seen since I came here. The daffodils are now in flower, and the flowering shrubs are really a beautiful sight.

Eighteen miles west of the city is the inland sea from which the city gets its name, Salt Lake, a dead sea about seventy miles long by a few miles wide, and 25 per cent. salt. Along the shores run the salt beds that in summer time are as smooth as a table and as hard as granite. That is where the automobile test runs are made, and I was fortunate enough to be present when the record of 368 miles per hour was made on the salt flats out by Wendover.

This city is where the Church of Jesus Christ of Latter-day Saints has its headquarters. The "Saints" are commonly known as Mormons. In this State there are about half a million people, about half of them Mormons. The Mormons as a people are very industrious, and have a "co-operative plan" of their own. They devote several hours a week to the raising of crops or the manufacture of different articles on and in church-owned land and buildings, donating their time as a gift to the church. When you get a hundred thousand men growing or farming crops you get big harvests.

Thus the church is able to administer to the needs of the poor and put by huge stores of supplies for times of need or famine. The Bishop's storehouse is always full of the necessities of life, given by church members through these co-operative efforts. It has grown to vast proportions, and there is scarcely a single commodity that one or other of the different communities does not produce or manufacture. All these efforts are scientifically handled by the various committees of the church, and it is amazing to see the administration buildings, storehouses, granaries, flour mills, weaving sheds, clothing factories, dairies, and farm lands, and the like that have sprung up from the labour these people have given during their spare time and donated to the church.

The women, too, participate, and here in Salt Lake, as a result of a small weekly sum, paid into the relief society funds, they have recently built a grain elevator capable of holding 380,000 bushels of wheat, and they have stored it full of wheat purchased from the same fund. During the last war the women of Utah (Mormons) donated 250,000 bushels of wheat to the Allies, and are prepared to do the same now.

"Co-operative News," July 10, 1943.

★

"I CALL TO MIND that upon one occasion a man ridiculed the Latter-day Saints, saying: "You people are always happy. If a man hits a Mormon and knocks him down, the Mormon thanks the Lord because he needed a little chastisement; and if you try to hit a Mormon and miss him he thanks the Lord for not getting hit."

—President Heber J. Grant, in "Gospel Standards."

5a—THE SIGNS OF THE TIMES

Condensed from "Deseret News"

By Joseph Fielding Smith

of the Council of the Twelve

WE will continue the topic of the predicted judgments, and the first thing to be considered will be the parable of the wheat and the tares. I think we are all familiar with this parable, which is found in the 13th chapter of Matthew. . . .

Naturally, the disciples did not understand this parable, so afterwards they came to the Saviour and asked Him for an explanation, and here is the explanation:

> He answered and said unto them, He that soweth the good seed is the Son of man;
>
> The field is the world; the tares are the children of the wicked one;
>
> The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
>
> As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world.
>
> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.—Matt. 13:37-41.

Further Light

Now, in reading this I put a little stress on two parts of it. "The harvest is the end of the world," and "The reapers are the angels." We have a little more light upon this parable revealed in Section 86 of the Doctrine and Covenants:

> Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares:
>
> Behold, verily I say, the field was the world, and the apostles were the sowers of the seed;
>
> And after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the tares; wherefore, the tares choke the wheat and drive the church into the wilderness.
>
> But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—
>
> Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields.—D. & C. 86:1-5.

Seed Sowed Twice

Now, in the parable as we have it in the book of Matthew we do not have this distinction drawn between the sowing of the seed in the dispensation of the Meridian of Time and again the sowing of the seed in the dispensation of the Fulness of Times, but here the Lord makes that clear. If we had the parable just as He gave it, I am sure that this distinction would be in it. The sowing of the seed occurred twice, once by our Lord and His Apostles at the time of His ministry, and again in our day, when the Gospel is again restored. The good seed is sowed. The wicked one comes along and sows the tares, and the angels are now waiting, pleading with the Lord to reap down the earth. Now, here is another verse I want to read:

> But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.
>
> Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.—D. & C. 86:6-7; also 38:11-12.

Now, that is much clearer than the account as we get it in the Bible.

Spirit Withdrawn

Again, one more passage that I want to read to you, this from the 63rd Section of the Doctrine and Covenants. In verses 32 and 33 of this Section the Lord says:

> I, the Lord, am angry with the wicked; I am holding My Spirit from the inhabitants of the earth.
>
> I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man.

The Spirit He has withdrawn from the world is not the Holy Ghost, for they never had that, but it is the light of truth, the Spirit of Christ, which is given to every man that comes into this world. (84th Section of D. & C.) Now, because of the wickedness of the world that Spirit has been withdrawn; and when the Spirit of the Lord is not striving with men, the spirit of Satan is. The time has come spoken of in the First Section of the Doctrine and Covenants, wherein the Lord says:

> For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.—Verse 35.

Peace Taken from Earth

Peace has been taken from the earth. Not because the Lord desires to withdraw that Spirit; but because of the wickedness of mankind, it becomes necessary.

I would like to read verses 53 and 54 of Section 63:

> These things are the things that ye must look for: and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.
>
> And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.
>
> Those days are here.

Quotes President Woodruff

One theme that was on the mind of President Wilford Woodruff more than any other from the time of the dedication of the Temple until his death, was this theme of the parable of the wheat and tares, and I want to read to you something President Woodruff said. He repeated it a number of times. I heard him say it, and I was greatly impressed:

> I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are labouring in the United States of America; they are labouring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The people of the world do not comprehend the revelations of God. They did not in the days of the Jews; yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass . I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth. . . . We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes or his lips to these things.—M. S. 58: 738-9.

Now, he said this in 1896. What I am going to read now he said at Brigham City in June, 1894, when he was on an excursion with the Temple workers.

> When I have the vision of night opened continually before my eyes, and can see the mighty judgments that are about to be poured out upon this world, when I know these things are true, and are at the door of Jew and Gentile; while I know they are true, and while I am holding this position before God, and this world, can I withhold my voice from lifting up a warning to this people, and to the Nations of the Earth. Over the millions of people on this earth, there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The Priesthood of God, who honour their Priesthood, and who are worthy of their blessings, are the only ones who shall have their safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the Priesthood will be safe from their fury.
>
> God has held the Angels of destruction for many years lest they should reap down the wheat with the tares. But I want to tell you now, those Angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth,

and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection, and shall pass through the afflictions in peace and safety. Read the Scriptures and Revelations. They will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here. It is by the power of the Gospel we shall escape.—Era, vol. 17, p. 1164.

That was said in 1894. Twenty years later, lacking one month, the great war broke out. President Woodruff says twenty years would bring changes. We have had trouble and calamities ever since.

Tells of Destruction

I have here a paper that covers the years 1928 to 1930. This was prepared in the Smithsonian Institute in Washington, D.C., and I can not take time to go over this to tell you what it contains. It says here: "A list of major calamities caused by earthquake, flood, wind, fire, and other destructive agencies during the years 1928 and 1930," and we have six pages closely typewritten of calamities—and these are the major calamities. Destruction by earthquake, whole cities being destroyed; plagues and troubles of great magnitude that havecome upon various parts of the world during these years.

I have something here also that is very interesting. First, in a book that has been recently published by Robert Gordon Collier, he says this:

> The Bible says the earth is to be visited by earthquakes, dust storms, floods, plagues, and disease. Science reports that from 1914 onwards there have been more freakish weather, earthquakes, floods, and disease than in any other similar sustained period in history.

Great Armies

Now, this will be astonishing to you, I am sure. I copied this from the "Literary Digest" of January 20, 1934:

> Does war tend to decline as nations become more civilised? Many philosophers have said so; but now two sociologists of Harvard University have turned the cold and dispassionate eye of science upon the question, and have decided that future wars, fiercer than any ever fought before, apparently can be avoided only by a miracle. Far from declining, wars increase in number and intensity as nations progress, and the worst flare-up since the dawn of history has occurred in our own century

Now, of course they had reference to the war from 1914 to 1918.

> These scientists are Professor Pitirim A. Sorokin, chairman of the Department of Sociology at Harvard, and Nicholas N. Golovin, formerly Lieutenant-General in the Imperial Russian Army. They have reached their conclusions through a study of all the wars known to have taken place in Europe over a period of more than 2,400 years—from 500 B.C. to 1925 A.D. During this period there occurred 902 wars (not battles).
>
> Each was studied from five points of view, the duration of the war, the size of the fighting force, the number of casualties, including killed and wounded, the number of countries involved, and the proportion of the combatants to the total population of the belligerent nations.

Now, that's the quotation. Then I made these remarks:

> Out of this study these scientists declare that they have discovered that war has tended to increase over all of Europe in the late centuries. They say they have learned that in these countries war grew from 2.678 in the twelfth century to 13,735.98 in the first twenty-five years of the twentieth century. Their tables show the growth by centuries. Up to the seventeenth century the wars were comparatively insignificant. Beginning with that century war increased during the eighteenth, with a lull in the nineteenth, yet in that century they were more than 100 times greater than in mediaeval times.
>
> These men conclude that "all commendable hopes that war will disappear in the near future are based on nothing more substantial than hope and a belief in miracles.

And then I made this prediction:

> If prophecy is to be fulfilled, there awaits the world a conflict more dreadful than any the world has yet seen.—"The Progress of Man," pp. 402-404.

Now, I want to make some comments in regard to the statement by President Woodruff and this parable.

Angels Sent Forth

The Lord said that the sending forth of these angels was to be at the end of the world. Now, that ought to cause us some very serious reflection. And the angels have been pleading, as I have read it to you, before the Lord to be sent on their mission. Until 1893 the Lord said to them no, and then He set them loose. According to the revelation of President Woodruff, the Lord sent them out on that mission.

What do we gather out of that? This is the time spoken of which is called the end of the world, and I am glad of it. I want to see the world come to an end.

Now, do not get frightened when I say that. I am praying for it every day. Most people have the wrong idea of what is meant by the end of the world. They are thinking of something else entirely. They are thinking of the end of the earth. I do not know why we should be worried about that either. I will be glad—I hope —to see the end of the earth.

A Better Earth

Now, I paused when I said that because if I am wicked I will not be glad; but if I keep the commandments of the Lord, I will be glad even when the end of the earth comes because we will get a new earth, a better earth. It does not matter whether I live to see it or not. It is not very far off

What is meant by the end of the world? The Lord gives you that definition. The disciples came to the Saviour and asked Him to explain to them things regarding the destruction of Jerusalem and His second coming and the end of the world, and they understood—and here is what they said: "Tell us when shall these things be which Thou has said concerning the destruction of the temple and the Jews, and what is the sign of Thy coming and of the end of the world, or the destruction of the wicked, which is the end of the world?" That is the end of the world. The world is the people who dwell upon the face of the earth, and when Christ comes there will be an end to the world, this world, and then we will get a new earth and a new heaven just as Isaiah declares in the 56th chapter, beginning with the 17th verse, so you can look it up. The Lord will give us a new heaven and a new earth; as stated in the Tenth Article of Faith, the earth renewed to receive its paradisiacal glory, cleansed from wickedness. For a thousand years we will not have that kind of an earth and there will not be any war, any turmoil, envying, lying; there will be no wickedness. Men will learn then to love the Lord and keep His commandments, and if they don't they will not stay here . That's the end of the world, and that is what the Saviour prayed for when His disciples came to Him and said, "Teach us to pray." What did He do? He taught them, "Our Father who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven."

That's what I am praying for. The Lord was praying for the end of the world, and so am I.

(To be continued)

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"INSPIRATION"

By Olga Wilkinson of Burnley Branch

A daffodil was dancing in the springtime's gentle breeze.
It inspired a great musician to write sweeter rhapsodies;
A lark was gaily singing, high in the azure sky,
A poet chanced to hear it and wrote a gem that ne'er will die;
A lovely summer sunset from a bay down by the sea
Set faithfully on canvas, 'twas an artist's memory.
And the prayer they heard one evening in the church upon the hill
Inspired them all to greater works to glorify God's Will.
To them the realisation came, that lovely things unfurled
Which gave them inspiration, were by God put in this world.
Now as each shapes his landscape, his melody or sonnet
He thanks the Great Composer for the earth and all that's on it;
They thank Him for the million things here for their adaptation,
The things He sent from Heaven above to give them—Inspiration.

Sam Brannan

Continuing Our Serialised Story By Paul Bailey

From the "Improvement Era"

THOUGH Samuel Brannan was sadly weakened in testimony, and inexusably lax in conduct of Church affairs, there is no evidence to prove that at this period he either was openly apostate or patently dishonest. On October 17, 1847, he wrote to President Young:

> The friendly feeling and confidence of the people and government of this country still continues to grow stronger and stronger in our favour. Since my return home the subscription list of the "Star" has increased nearly double. I forward you full files to this date. My reception since my return by all classes has been with the warmest and kindest feelings. . . . The "Star" takes a bold stand and a straightforward course, cutting to the line and at the same time meeting with universal approbation. On my return home I deemed it most prudent to dissolve our company association from the fact that a great many were idle and indolent and would try to live upon the earnings of the few, and at the same time it would leave me less incumbered to perform the duties involved upon me in sustaining the interest of the cause of Zion.
>
> I hope, brethren, that you will not suffer your minds to be prejudiced or doubt my loyalty from any rumours or reports that may be put in circulation by brethren or others. . . . I want your confidence, faith and prayers, feeling that I will discharge my duties under all circumstances, and then I am happy. No undertaking will then be too great or any burden too heavy. I hope it may be counted wisdom by your council for one of your number to visit us next fall. . . . My whole soul, might and strength is bent on labouring for you night and day. I look upon no one as being judges of the fruits of my labour except your honourable body. To you I stand ready at any moment to render an account of my stewardship. . . .
>
> About twenty of the Battalion are working here in town and are doing well. About the same number are at Captain Sutter's, and many more scattered about different parts of the Bay, and as far as I can learn, they are doing well.

Two days later a serious attempt was made toward liquidation of the assets of Brannan and Company.

So much as the public could be induced to buy was converted to cash, and the loyal brethren then remaining received a share of the funds. But many things, even after repeated offers, could not be sold. Eventually they fell into Brannan's hands, and after apostasy had warped his better nature, there is little evidence that the partners received a just division of these spoils. Regarding New Hope, William Glover later wrote: "Samuel Brannan got the land, oxen, crops, house, tools and launch from New Hope, and the company, who did the work, got nothing."

As wealth and prestige crowded upon Brannan, his ardour for the Latter-day cause slowly underwent eclipse. But Samuel Brannan was not the only Latter-day Saint guilty of lifting greedy eyes to the golden calf. A like spirit of worldliness seems to have permeated the entire San Francisco colony through that winter of 1847-48. As virtual pioneers of a rich and growing city, they found manifold opportunities for personal gain. Indeed the tide of worldliness might have totally engulfed them, had it not been for the timely arrival of Addison Pratt.

Elder Pratt had for years laboured among the natives of the Society Islands, and with astonishingly fruitful results. On his way across the world to report this mighty harvest, he touched at California. It was his intention to hurry eastward, but at San Francisco his zealous soul quickly discerned all was not right with the Church. Rather than immediately hasten over the mountains, he turned energetic efforts to a greater task —that of quickening the hearts of these wavering brethren of the covenant. Under his labour the San Francisco branch officially was organised, the Church

brought out of hiding, and fired again with zeal.

At first Samuel Brannan was delighted with the capabilities of Elder Pratt, and he lent him every assistance toward putting the Church in order. While he jealously guarded his own rights as leading elder, he insisted Addison serve as president of the San Francisco branch. Not all the good Saints who had made the "Brooklyn" journey were by these labours reclaimed to righteousness—yet, through the unselfish efforts of Addison Pratt, many a brother and sister were saved for the Church even through the dynamic upheaval of the Gold Rush so soon to follow. Under this radiant spiritual influence, Samuel Brannan at times veered from crass neglect to the warmth of spiritual fervour. The tide of his inner strife is strikingly indicated in a letter he wrote to President Young on March 29, 1848:

> The wide distance that separates us at present and the peculiar circumstances under which I am at this time situated. occasions very peculiar feelings to rise in my heart, knowing fully the responsibility resting upon me, and my acts during my tarry here. That I am a man of errors, I most sincerely acknowledge; but with all my errors, I hope and trust they have not brought reproach upon the high and holy cause which I have had the pleasure to represent in this country. . . .
>
> That I shall have many calumniators arising from jealousy and misrepresentation I am fully confident. But from my unbounded confidence in the known integrity and disposition to give justice to all men, especially to the household of faith, in yourself and council, I do not give myself any alarm, —putting my trust in the "God of Israel" the great architect and director of His kingdom on earth. I sincerely hope that another year will not pass away until I have the pleasure and happiness of receiving "one of the Twelve" in this place. I feel assured in saying that the good result that would arise from it would pay a thousandfold to the cause and interest of Zion. For myself, I have laboured under many disadvantages, from not having received my endowment. Ambition on the part of those who have received it, disputing my Priesthood and joining their influence with the slanderer in order to strengthen their own influence and exalt themselves. . . .
>
> When Brother Addison Pratt took the presidency of the branch, I was in hopes of receiving better results than I have; he is one day carried away with them and the next against them; and so it has been from the first three months. I do not say this with any feeling against Brother Pratt, for I have none; it arises from a want of natural stableness of purpose and firmness in decision and character.
>
> I have sent Brother Wm. Glover down south with $2,000 worth of goods to trade with the Spaniards, which we obtained here on credit. If we realise 50 per cent. on them and meet with good sale, he will then fit out immediately with more supplies and meet you at the "Lake." You may rely upon my pushing every nerve to assist you and sustain you to the last. . . .

The letter was a long one, and reveals, as nothing else could, the peculiar mental state of a man torn between two all-consuming interests. He moans piteously of the Twelve's "distrust" of him by their sending important letters to others without consulting him. He tells of his desire to erect a suitable "convention house" or place of meeting, that all members of the Bay colony might hear the preached word. And almost in the same breath he accuses the brethren under him of conducting a house-to-house whispering campaign against his initiative in the matter, "they" claiming he intended using the "convention house" facilities only for the building up of his own standing with the people of San Francisco. In conclusion, he longs for the day when men "will know their own place and keep it." Evil ruled the heart of Samuel Brannan. His apostasy had begun.

He had utterly failed in his efforts to convince Brigham Young of the desirability of locating the main body of the Church on the Pacific slope, yet his setback in this regard dimmed not a whit his zeal for California. Whether the Church liked it or no, it still to him was a land of superlatives. And he would have the world know it. Accordingly he laid plans to organise a regular overland mail that would link Independence, Missouri, with San Francisco in the amazingly short time of sixty days. He hired the best riders from the discharged Mormon Battalion. On April 1, 1848, to commemorate the first run of this mail, a special edition of the "Star" was struck off the press.

It extolled in florid prose the wonders and prosperity of California. It appealed with convincing promise to the prospective home-maker. There is something faintly reminiscent in this early-day effort of Samuel Brannan to make the world "California conscious." Perhaps it was the precedent so assiduously followed by today's "All-Year Clubs" and chambers of commerce. Samuel Brannan was the first "Californiac."

But up-river, other things were occurring among those little clusters of Battalion boys labouring for Captain Sutter—things destined to make the world "California conscious" beyond the wildest dreams of the dynamic Samuel Brannan.

As early as February and March of 1848 had come wild rumours from Sutter's Fort that gold had been discovered in the races of a mill which the Mormon boys were building for Captain Sutter in that vicinity. At first, the "Star" openly ridiculed such statements. Contemptuously it branded them "all sham—a superb take-in, as was ever got up to guzzle the gullible." But when Charles Smith, from the store at Sutter's, wrote Brannan that his depleted stocks were being paid for with gold flakes, Samuel decided to investigate.

On April 1, 1848, the first relay of Brannan's overland mail dashed out of San Francisco. Saddlebags were stuffed with eastbound letters and California "Stars." The lusty Samuel rode with his mail as far as Sutter's. The timing was right, for already the spotlight of history had shifted its beam to the American River, forty miles above the fort. There a group of Battalion boys had humbly been toiling with shovels and picks.

From this toil something already had come that was destined to shake the world.

(To be continued)

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THE BRITISH MISSION

(Continued from page 422)

their leadership. There have been anxious moments, trying circumstances and difficult problems to meet and to solve, but their cross has never been as heavy as His under Whose inspiration and authority these elders were placed in office to serve the British Mission of the Church. The Gospel Standard is at the top of the mast.

The branches of the British Mission have increased in number, the Saints are more united; the tithes and offerings are on the increase; 92 full-time missionaries have been called from the homes of the British Saints to sustain the work of the mission; over 400 part-time local missionaries are carrying on faithfully and successfully. The Priesthood are earnest and devoted to their sacred tasks and appointments; the Lord is smiling upon us; His omnipotent hand is over us; we shall emerge from this war none the worse for the heat of the battle, for the trial of our faith and endurance; we shall carry the scars, rather the emblems of our service, sacrifice and support of the Church in the British Mission, into eternity to receive the honour and glory for the faith that is in us.

We have noted with feelings of commendation reports of the work of this foreign mission during the past three years, and were impressed by the accomplishment and determination expressed in this statement. In it is seen the spirit that has produced so fruitfully in that mission in the past, and bespeaks the continued flow of life blood for the future.

Throughout the States and in Canada the number of missionaries from the Stakes of Zion is steadily decreasing. Soon the Saints here will have to depend upon local leadership to carry on the work now established among them, and on local missionaries to proclaim the Gospel to their neighbours.

Local Saints, stand erect. Prepare to bear the burden. Be not "of Paul or of Cephas" or of whatever elder may have become endeared to you by bringing you the first message of the Gospel; but be of Jesus Christ and zealous workers in His cause. The British Mission, located in the battle-torn theatre of war, has carried on these years without the aid of missionaries from Zion. The test is now ours on this side of the ocean. Shall we compare favourably?

AUDACITY!

A Story Complete on this Page

By Sister EDITH RUSSELL,
"Millennial Star" Reporter for the Leeds District

"LOOK at St. Paul's," the guide said. "Looks sort of symbolic, doesn't it?"

Its dome was black against a sombre sky. At its base, a dusty stew of work-stained humanity hurried homewards, intent on buses, deploring queues, hungry and a little cross after the day's exacting toll of mind and body. Buses roared, exhausts coughed, brakes screamed. I looked at St. Paul's and heard the quiet voice, "Come unto Me, all ye that are weary."

Inside, the atmosphere was heavy with stillness, the air oppressive with melancholy. Windows were dark, the great dome almost invisible. Only the altar gleamed softly like a fire in a dark room.

My guide was enjoying himself. He seemed to exude a desire to overwhelm me with descriptions and explanations—like a guide book. He wanted to impress me, to see me awed.

"Impressive, isn't it?" he persisted. "I've seen fellows come in here, big and brawny, swaggering and blustering, and I've seen them break down in here. Wept like kids they did, and weren't ashamed of it."

"I'm sure they had no cause to be," I put in quietly.

The guide plunged on. The pillars, the altar, the tablets, kings and queens, history and tradition, legend and fact. Endlessly, volubly he talked. I was thinking deeply. I was probably guilty of wearing a "rapt" expression. My guide was pleased. He was expansive. He beamed. "It impresses you, doesn't it? I know it does."

He was almost childish in his desire to impress. I'm sure he must have been new to the work. He had not yet become bored and mechanical. Somehow I felt sorry that he should suffer disappointment at my hands. It would be like destroying a child's belief in fairies.

"It does impress me, indeed," I admitted readily. "I am human enough to enjoy the sensation of standing where queens have stood. I can appreciate an atmosphere such as this. I don't wonder for a minute that men have cried, but . . ."

And in that word of qualification my guide learnt a new interpretation of futility.

A conversation on Mormonism in the quiet of St. Paul's! How terribly real seemed the Apostasy told against that ancient solemn background. How fiercely true "the form of Godliness which denied the power thereof." A great Church wherein no elder walked, no apostle lived, no patriarch blessed. A great and beautiful Christian structure which baptised only infants needing no baptism and did not save its dead.

The guide was a little hurt. I had spoilt his display. He jingled the money in his pockets and stopped abruptly when I spoke of tithing.

"Your church surely thinks of everything," was his comment. "What did you say the prophet fellow's name was?"

"Joseph Smith," I replied.

The guide scratched his head, perhaps to stimulate a few ideas, perhaps a subconscious admission of perplexity.

"And he had the pluck to say that all this . . ." he waved his hand, "wasn't the real thing! Phew! I'd like to have met him. A fellow like that has nerve."

"Or divine knowledge of the truth . . ." I suggested.

"The truth. Yes. Joseph Smith—ordinary sort of name. Fancy telling St. Paul's ———! There is a word —— what is it? I know—audacity! To have the audacity to tell St. Paul's where to get off! There's something superb about it. I rather like it!"

When we emerged into the city's dusk he was puzzled, interested, a little alarmed. Then, quite suddenly, he gave a great laugh.

"Well I don't know!" he said, "if that doesn't beat it! We set off with me telling the tale and impressing you, and here we finish up and you're doing the talking and impressing me. Audacity! Say, you Mormons are all alike. But it's sort of good to hear. Where do you meet?"

I gave him a card and shook his hand. We parted a minute later. I looked again at St. Paul's and smiled. "Audacity" he had called it!

IS THERE A GOD ?

The fifth of a series of Radio Addresses entitled "Is faith Reasonable?"

By Dr. Joseph F. Merrill,
of the Council of the Twelve

RADIO FRIENDS, is there a God? Some of you may be shocked by this question so suddenly and bluntly put. Of course every genuine Christian would unhesitantly answer yes if required to give reply. But if they answered truthfully many others would be compelled to say they do not know, but they believe so. And, regretfully, there are vast numbers who profess not to believe. They deny the existence of a God.

In our last lecture we pointed out that there are certitudes in the religious field even as there are certitudes in other fields of human interest. Before we are through with our talks we hope to show, also, that there are certitudes of an affirmative nature relative to the question we are discussing here.

Materialistic Conceptions of Nature

In previous talks we called attention to the highly materialistic conceptions of nature that existed in the minds of many scientists and intelligent readers and others at the close of the 19th century, due to the teachings of physicists and also to the doctrines advocated by biologists.

In the last chapter of his book, published in 1930, entitled "The Mysterious Universe," Sir James Jeans, a famous English astronomer and scientist, says (page 156): "Our modern minds have, I think, a bias towards mechanical interpretations. Part may be due to our early scientific training; part perhaps to our continually seeing everyday objects behaving in a mechanical way; a mechanical explanation looks natural and is easily comprehended. Yet in a completely objective survey of the situation, the outstanding fact would seem to be that mechanics has already shot its bolt and has failed dismally, on both the scientific and the philosophical side."

So as Professor Eddington, the great English scientist, put it, "The physicist now regards his own external world in a way which I can only describe as more mystical, though not less exact and practical, than that which prevailed some years ago, when it was taken for granted that nothing could be true unless an engineer could make a model of it." (The Nature of the Physical World, page 334.) In his book entitled "The Enduring Quest," Professor H. A. Overstreet says: "Perhaps the most momentous thing that has occurred in recent decades, so far as our beliefs about the world are concerned, has been the downfall of accepted certainties in physics." Due to the teachings of physicists, psychologists and biologists, there was, and is now to some extent, a conviction that the mind is a function of the brain and that when the brain dies the mind dies with it. As a result of such teachings Professor Overstreet says one is more likely to find among well read people "a belief in the inexorable and purposeless processes of matter than a belief in a guiding Deity who is responsive to human petition. In one way or another, in short, the modern trend of intelligent thought, as influenced by physical science, has been toward a materialistic conception of the universe and of life."

Or, as Jeans puts it, "thirty years ago we thought, or assumed, that we were heading towards ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the action of blind, purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. One tiny corner at least, and possibly several tiny corners, of this universe of atoms had chanced to become conscious for a time, but was destined in the end, still under the action of blind mechanical forces, to be frozen out and again leave a lifeless world."

Russell's Despair

Accepting this materialistic point of view, the English philosopher Bertrand Russell, in his book "Mysticism and

(Continued on page 438)

The Latter-Day Saints' "Millennial Star"

AUGUST, 1943

EDITORIAL

SAY "AMEN"

It is on record that at one of the branches of this Mission an Apostle of the Lord was preaching a sermon. It was a powerful, inspiring sermon, filled with counsel, wisdom and truth. When he concluded with the customary closing sentence—"In the name of Jesus Christ, Amen"—the congregation responded with a feeble, hardly audible "Amen." The Apostle rose from his seat and asked his hearers: "Did I preach a sermon in accordance with the promptings of the Holy Spirit?" "Yes," was the answer. "Have I said anything that is not in harmony with the Word of God?" "No," said the people. "Do you feel happy; are you satisfied?" "Yes, yes." "Then say Amen to the word of God." Everybody joined in a clear Amen, that gave the Apostle of the Lord the assurance that the saints were fed and guided aright.

Whenever the saints say "Amen" to a sermon, they witness that so it shall be; so will they do and act. They bear witness by word of mouth that they have heard the message, received the counsel or admonition and will act accordingly.

To say "Amen" to a prayer, a sermon, a blessing upon the emblems of the Sacrament is to agree and bind one's self to the fulfilment of that which has been said.

Therefore, it is desired that every Latter-day Saint should always say clearly and readily, with all sincerity and understanding, a clear, definite and unequivocal "Amen." Especially when partaking of Sacrament, listening to a sermon, in secret and family prayers, in administering to the sick, in blessing the children, and all ordinances of the Restored Gospel, the word "Amen"—So be it; Even so—is expected from every sincere member of the Church.

Next time you say "Amen," say it with all your heart and soul, and bear in mind that you have borne a binding word before the Recording Angel, you have witnessed and agreed to what has been said and done.

To say "Amen" half-heartedly, carelessly, and then fail to do that which you have been commanded or counselled to do is to bear false witness, to manifest your insincerity and to merit the reprimand or even punishment of our Father in Heaven.

THE THIRD ANNUAL MISSION PRIESTHOOD CONFERENCE

During this Bank Holiday week-end, over 60 men of the Priesthood from the Districts and Branches of the British Mission gathered at the Mission Headquarters in the annual Priesthood Conference.

Seven sessions were devoted to the detailed consideration of many vital Mission aims, problems and projects.

It can now be said, and has been said, by those who were fortunate enough to attend this gathering of the Priesthood, that never in their lives or within the memory of the Mission Presidency has there ever been such manifestation and outpouring of the Spirit of God upon the body of the Priesthood gathered in conference. Words fail to describe the joy, the happiness and, above all, the unity and willingness of everyone who was there to go onward and forward in the accomplishment of the purposes of God in building up the British Mission.

The conferences of the two previous years were indeed wonderful, but this one excelled in every detail, and in the amount of material discussed and agreed upon to be carried out in the near future.

It has been decided, following this conference, to direct the District Presidencies to call together all the Priesthood of the branches of each district and put before them the deliberations and conclusions of this enlivening gathering, and infuse them in a measure with the spirit that attended this conference.

Details of the agenda are being prepared and will be forwarded very shortly to the districts of the Mission.

Indeed it can be said that the British Mission will go forth so that the prophecies of its growth and increase may be fulfilled.

A. K. A.

DISCOURSES OF BRIGHAM YOUNG

A GUIDE IN DAILY LIFE

I REDUCE the Gospel to the present time circumstances and condition of the people.

We do not allow ourselves to go into a field to plough without taking our religion with us; we do not go into an office, behind the counter to deal out goods, into a counting house with the books, or anywhere to attend to or transact any business without taking our religion with us. If we are railroading or on a pleasure trip, our God and our religion must be with us. We are the most religious people in the world; but we are not so enthusiastic as some are. We have plenty of enthusiasm, but we do not care about it. Said I, "This shouting and singing one's self away to everlasting bliss may be all very well in its place, but this alone is folly to me; my religion is to know the will of God and do it."

With God, and also with those who understand the principles of life and salvation, the Priesthood, the oracles of truth and the gifts and callings of God to the children of men, there is no difference in spiritual and temporal labours—all are one. If I am in the line of my duty, I am doing the will of God, whether I am preaching, praying, labouring with my hands for an honourable support; whether I am in the field, mechanic's shop, or following mercantile business, or wherever duty calls, I am serving God as much in one place as another; and so it is with all, each in his place, turn and time.

My mission to the people is to teach them with regard to their everyday lives. I presume there are many here who have heard me say, years and years ago, that I cared very little about what will take place after the Millenium. Elders may preach long discourses concerning what took place in the days of Adam, what occurred before the creation, and what will take place thousands of years from now, talking of things which have occurred or that will occur yet, of which they are ignorant, feeding the people on wind; but that is not my method of teaching. My desire is to teach the people what they should do now, and let the Millennium take care of itself. To teach them to serve God and to build up his Kingdom is my mission. I have taught faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. We are to be taught with regard to our everyday life in a temporal point of view.

Our religion incorporates every act and word of man. No man should go to merchandising unless he does it in God; no man should go to farming or any other business unless he does it in the Lord. No man of council should sit to judge the people but what should judge in the Lord, that he may righteously and impartially discern between right and wrong, truth and error, light and darkness, justice and injustice. Should any legislature sit without the Lord? If it does, sooner or later it will fall to pieces. No nation ever did live that counselled and transacted its national affairs without the Lord, but what sooner or later went to pieces and came to naught. The same is true of all the nations that now live or ever will live.

This Gospel is full of good sense, judgment, discretion and intelligence.

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ANNUAL MISSIONARY AND PUBLICITY CONFERENCE

To be held at Handsworth, Birmingham,

September 11, 12 & 13, 1943

ALL PAST, PRESENT AND FUTURE FULL-TIME MISSIONARIES, AS WELL AS ALL APPOINTED "MILENNIAL STAR" DISTRICT AND BRANCH REPRESENTATIVES ARE INVITED TO ATTEND

Last year's conference was a most memorable and inspiring occasion. It promises to be even better this year

BOOK THE DATE

RESERVE ACCOMMODATION R.S.V.R.

IS THERE A GOD? (Continued from page 435)

Logic," despairingly wrote: "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

These words, written by Russell in 1902, Professor Overstreet believes "are perhaps the most poignant expression of that utter renunciation of all man's enduring hopes which was the logical outcome of the science of the 19th century. Looked at from the vantage point of three decades of new science, one wonders how the incredible view could ever have been held."

Mechanical Conceptions Inadequate

But as Robert S. Millikan, one of the world's greatest living physicists, wrote a few years ago ("Evolution in Science and Religion"): "The childish mechanical conceptions of the 19th century are now grotesquely inadequate." Further, one of England's great biologists, J. B. S. Haldane, writes: "Materialism, once a scientific theory, is now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as belief in witches and devils."

In a previous talk we pointed out that the downfall of materialism was due to the downfall thirty years ago of the materialistic doctrines of physics, occasioned by the discovery of the spontaneous disintegration of uranium, radium and other atoms (radio-activity), of the electrical nature of matter, and of the insufficiency of the wave theory of light, etc.

And so Professor Overstreet asks: "What does all this mean for our conception of the universe? It disposes, in the first place, of the assumption that the universe is, in its fundamentals, a non-living thing. That which appeared to be most non-living is now seen to be at least active. More than that, it is seen to be a type of activity which exhibits two of the outstanding characteristics of life—self-maintenance and structural configuration.

"Once the new point of view is thoroughly realised and assimilated into popular thought, the bugbear of matter will cease to trouble our peace. We shall no longer continue to stare at a hopeless irreconcilable contradiction in experience. With the dissolution of the old traditional concept of matter, the dead-weight of its utter passivity will disappear from men's minds and one of the greatest partition walls in knowledge will fall down. The contact (of matter) with life may still be very difficult to establish. But at any rate the impassable gulf will have disappeared. With the contours of matter razed, its field will itself point the way to the kingdom of life beyond. For the fields of matter and of life will overlap, intermingle and interpenetrate each other, the fruitful concepts of matter and life will appear as they are—different phases in an essential unity."

Non-Material Realities

Quoting Jeans again in the book already cited: "Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts.

"The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. We discover that the universe shows evidence of a

designing or controlling power that has something in common with our individual minds."

Do you ask the purpose of making these remarks concerning materialism? May I answer by asking if it is not helpful in the solution of our problem to establish the fact out of the mouths of scientists and philosophers that there are other than materialistic realms? As we said in a previous talk, our experiences do teach us of a surety that there are realities found not to be concrete material—realities that we cannot see, cannot handle, cannot weigh, cannot prove to exist, using the tools and the methods of science. In this category belong pain, love, hunger, anger and many other realities of the existence of which everyone can testify.

Is time a reality? Who can touch it, feel it, weigh it? Is consciousness a reality? Is it a material entity? What about thought? A reality, you say. Certainly; but can the tools and methods of science prove that it has substance, weight, structure, or form? Is there such a thing as life? A foolish question, you no doubt think. Here again is a reality by virtue of which we are able to know of other realities. And even though life, to date, is to the scientist an unsolved mystery, all will admit that it, too, is not material in the sense that clay, marble, and other substances are material.

In a previous talk we said a current doctrine of physics, now universally accepted, is that matter or substance is electrical in nature, that is, composed of electrical particles. But in some of its manifestations electricity—an aggregation of these particles—is not material in the sense that it is a concrete substance. But of the reality of electricity no one has any doubt.

Science Does Not Prove God's Existence

Of another thing no intelligent person has any doubts. It is this: each science, each field of investigation and study, has its own tools and methods. The equipment and methods of the physics laboratory are not efficient tools and methods in the biological laboratory. The historian must have a different equipment for research than the chemist. So, logically, the physicist, or the biologist, or the astronomer, could not expect to find his methods applicable to an entirely different realm, as the spiritual. Is it reasonable, then, to expect the physicist to find out God, or to prove His existence?

But may we not say with assurance that before the mystery of life or death can be solved by the scientist, and before he can prove the existence of God, he will have to devise new methods and invent new tools? Yes, so far as we know, so far as we can see, the case for the scientist is otherwise hopeless.

In saying that science cannot find out God I mean exactly what I say and yet hope I shall not be misunderstood. In a previous talk (No. 2) I said had I not already been a believer in the existence of Deity my study of science would likely have led me to believe. Why? Because science reveals a world and a universe of matchless wonder and beauty and order. And according to the mathematical laws of chance there is not the faintest or remotest possibility that this supreme "music of spheres" could have just happened. Does not reason stand aghast at the thought?

The new astronomy teaches that there are probably about thirty million starry galaxies (of course no one could count them), revealed by modern telescopes, each galaxy separated from the others by about one and one-half million light-years, the most distant ones being approximately 300 million light-years from the earth. Yet, throughout these inconceivable vastnesses, the astronomer finds harmony of the same beautiful type that prevails in our own galaxy. To me, therefore, it is supremely illogical and perfectly absurd to believe that all this vast immensity of orderly creation of countless units came about by chance. Hence, as I see it, the only reasonable way out is to believe that there is a creator, a God.

Of course this is the old "argument from design" that has long been used by theists to support their belief in God. But age of itself does not invalidate the argument, but rather strengthens it. The old arguments for the rotundity of the earth are as valid and powerful today as ever. Some of us still believe in the ten commandments and quote the Bible. But it is not our purpose in this talk

to consider other arguments of a similar nature supporting a belief in God. We may do that in a later talk.

Can We Find Out God?

A few moments ago I expressed the opinion that science cannot find God. But I do not mean to say He cannot be found out, only that the tools and methods of present-day science will not reveal Him. He could not have the attributes ascribed to Him—love, mercy, justice, etc.—if He had so hedged Himself about that no one could find Him out. If this were true, atheism probably would be well-nigh universal, and the world would be very different than it is. Civilisation as we now have it would probably be unknown. Man would be living on a very different plane, where brute characteristics would be dominant. A moment's reflection shows us the tremendously uplifting influence religion has had in the formation and development of the things and ideals by which we satisfactorily live. Yet notwithstanding this we have the amazing fact that there are people, apparently intelligent, high-minded and altruistic, organised into groups for the avowed purpose of destroying men's faith in God and immortality. Avowed enemies of religion, these people profess to be benefactors of the race. Instead are they not its bitterest foes, fiercest wolves masking in sheep's clothing? Do toleration and justice require a democracy to permit their propaganda to go unchecked by the strong arm of the law?

But I am straying. Can we find out God? Certainly, I answer. How, the inquiring student will ask, though the answer is obvious. But he wants to be sure of his ground. Naturally, we must employ the methods that God Himself ordained. There is no other way. This fact is fundamental. But the atheist pretends not to see it. However, does reason not compel us to grant its truthfulness? I spoke of the inapplicability of the methods of one scientist to the field of another in order to drive home the truth that God does not now reveal, and probably has not revealed, Himself to anyone, except to him who has used the proper methods to find Him out. And these methods have been given to the children of men. We shall point them out in later talks.

We shall continue this discussion in our next lecture.

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THE FAITH OF THE LATTER-DAY SAINTS

THE FOURTH ARTICLE OF FAITH

"WE BELIEVE that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ"—and when I say "faith in the Lord Jesus Christ," we want it distinctly understood that we believe absolutely in Jesus Christ, that He was the Son of God, and that He did come to the earth with a divinely-appointed mission to die on the cross as the Redeemer of mankind. We do not believe that He was just a "great moral teacher," but that He is our Redeemer; "second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

Of what good are our faith, our repentance, our baptism, and all the sacred ordinances of the gospel by which we have been made ready to receive the blessings of the Lord, if we fail, on our part, to keep the commandments? All that we expect, or all that we are promised, is predicated on our own actions, and if we fail to act, or to do the work which God has required of us, we are little better than those who have not received the principles and ordinances of the gospel. We have only started, and when we rest there, we are not following our faith by our works, and are under condemnation; our salvation is not attained.

—President Heber J. Grant.

THE GREATEST HISTORIC PERSONAGE (Continued from page 421)

data is lacking. Nevertheless, man never lived of whom more has been said and sung, none to whom is devoted a greater proportion of the world's literature. He is extolled by Christian, Mohamedan and Jew, by sceptic and infidel, by the world's greatest poets, philosophers, statesmen, scientists and historians. Even the profane sinner in the foul sacrilege of his oath proclaims the divine supremacy of Him whose name he desecrates.

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YOUNG MORMON WAR-HERO DECORATED

ON the battle fields of the world, as in the more peaceful pursuits of everyday life, Latter-day Saint young men are receiving recognition of their worth and devotion to duty. Schooled in the ways of peace, they are nevertheless as capable of defending their system of life, their families, and their loved ones as any of the products of militarism or those ingrained with the philosophies of hatred and blood-lust.

Among these young Mormon war-heroes is Sergeant Paul E. Galloway, U.S.A.A.F., who on July 2 was decorated with the American Distinguished Service Cross—an award second only to the Congressional Medal of Honour (the American equivalent of the V.C.)—for extreme gallantry and devotion to duty while on operations over France.

Early in the New Year, Sgt. Galloway, a quiet, unassuming young man, who hails from Salt Lake City, was returning with his squadron of Flying Fortresses from a successful bombing attack on the submarine pens at Lorient, when they were blown off their course. The land which they had assumed to be England asserted itself to be Brest, the home of Goering's famous "Yellow-Nose Squadron".

They were no sooner aware of their position than they were attacked. The Fortress on their left was hit mortally and slid down into the sea. In the ensuing fight Galloway's ship was knocked out of formation, and once alone was attacked relentlessly. Despite terrible facial injuries, sustained when a shell exploded in his face, blinding him in one eye, he stayed at his gun and accounted for two of the five enemy planes which the Fortress destroyed before limping into the merciful folds of a cloud.

Land was again sighted, and "because the cars were on the wrong side of the road" they knew they were safely back over Britain.

After some six weeks in hospital, Paul is back at work as an instructor—the loss of his eye preventing him from undertaking flying duties. He nevertheless has ambitions of continuing his flying experience as a member of the Ferry Service.

His other awards include: the Order of the Purple Heart and the Airman's Medal and Bar.

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A NEW GENERATION OF GULLS

THE Seagull monument on Temple Square and the pioneer history that it commemorates have become world famous. Now the seagulls, perhaps the descendants of those seagulls who devoured the crickets and saved the crops, are in the news again. They are feasting on the goldfish in the lily pond at the base of the monument. A year ago a wayward gull discovered the delicacy. The goldfish population was almost exterminated at that time, but in the fall after the gulls had stopped coming the fish began to multiply again, and by spring there were about one hundred goldfish in the pond. This spring the seagulls arrived again, and now virtually the only fish left in the pool are brown. "The guls apparently don't see the brown fish, or the brown ones hide better under the lily pads," Joseph J. Daynes, an attendant, explains.

What's the younger generation coming to, anyway?

From "Improvement Era"

THE CHURCH MOVES ON

Death of Apostle Sylvester Q. Cannon

ELDER SYLVESTER Q. CANNON, of the Council of the Twelve, died on May 29, 1943, in a Salt Lake Hospital, following a prolonged illness that had kept him from his office and official duties for several months.

Under the direction of the First Presidency, funeral services were held in the Assembly Hall on Temple Square, on June 2. Special tribute was paid to the loyalty, devotion and achievements of Elder Cannon in a message read from President Heber J. Grant and in addresses by President David O. McKay and Elders Stephen L. Richards and Charles A. Callis of the Council of the Twelve. President J. Reuben Clark, Jr., presided.

All of the general authorities of the Church served as honorary pallbearers.

Born June 10, 1877, in Salt Lake City, Utah, he was a son of George Q. and Elizabeth Hoagland Cannon. Sylvester Q. Cannon was a well educated man. He majored in Mining Engineering and Metallurgy, and was honoured with the presidency of the Utah Society of Engineers and membership in the American Society of Civil Engineers.

The greater part of his life was given to his Church. He spoke French and German well; was responsible for the publication of Doctrine and Covenants in Dutch language, of a new and improved edition of the Book of Mormon, and new editions of French and Dutch hymn books. He filled two missions to the Netherlands as president. In 1892 he was called by President Francis M. Lyman to visit the Turkish Mission as guide and interpreter. He also visited Egypt, Palestine, Syria, Turkey, Greece, Italy and France, and prepared a series of articles descriptive of this trip for the "Millennial Star".

On June 4, 1925, he was ordained and set apart by President Heber J. Grant as Presiding Bishop of the Church. On April 6, 1938, he was ordained an Apostle.

He was a credit to the Church and to the community in which he lived with his wife, Winifred Saville—an attractive and capable woman, whom he married on June 15, 1904—four sons and three daughters, enjoying the confidence and esteem of all who knew him.

New President of the Council of the Twelve

On July 1, 1943, at the weekly meeting of the First Presidency and the Council of the Twelve Apostles, Elder George Albert Smith was sustained as President of the Council in succession to President Clawson, who died on June 21, 1943, at the age of 86, in a sleep without the least suffering.

May Green Hinckley Passes

MAY GREEN HINCKLEY, General President of the Primary Association since December 14, 1939, died in Salt Lake City, May 2, following a brief illness.

Born May 1, 1885, she came from her native England as a young girl to Utah—and a lifetime of Church activity. She was active in ward Sunday Schools and Mutuals before filling a mission to the Central States in 1907-09. Later she became President of the Granite Stake M.I.A., and instituted the Gleaner Girl programme which was later adopted throughout the Church.

In 1936, she accompanied her husband, Elder Bryant S. Hinckley, whom she married in 1932, to Chicago, where they presided over the Northern States Mission, she presiding over the Relief Society and the Y.W.M.I.A. of that mission. They were released in 1939.

A Mile of Books

THE office of Hugh B. Brown, Co-ordinator of Latter-day Saints in the service, estimates that the 25,000 copies of the pocket-size Book of Mormon and the 25,000 copies of the handbook, Principles of the Gospel, now being printed and distributed to L.D.S. service men, when packaged, ready for mailing and stacked one atop the other, would reach not less than one mile and 430 feet high—a pile which would tower far above Boulder Dam, which is a mere 762 feet high.

Excommunications

WILLIAM WASLIN FRANCE, Senior, born June 28, 1887, excommunicated February 3, 1943, in Sunderland Branch, Newcastle District, British Mission.

Reginald Rockall Brown, born July 2, 1914, excommunicated April 10, 1943, in South London Branch, London District, British Mission.

CHILDREN'S STORY

IN A JAM

A "STIRRING" TALE By Andrew H. Gibbons

From "The Children's Friend"

"JUNIOR, Jun-i-o-r," called Mrs. Andrews. "You'll just have to come and stir this strawberry jam for me. I've got to get dinner and have the rest of these strawberries ready to cook right after."

Junior came, but reluctantly. "Oh, Ma. I don't want to stir jam. You make me work every minute. I don't see why you have to——"

"Did I hear you say 'I won't stir jam'?" Grandpa Andrews growled in his deep Papa Bear voice. He rose from his seat by the window and tapped Junior firmly on the head with his cane. "Don't ever say that!"

"Well, how long do I have to stir it?"

"It won't be long," said Mrs. Andrews. "Pull that high chair up by the stove and it will be easier. We'll have it bottled in about twenty minutes."

"Twenty minutes, did you say?" croaked Grandpa Andrews. "How in thunder will you ever get it thick in that time? You don't mean jam! You mean boiled fresh fruit."

"No, I mean strawberry jam, Grandpa."

"Grandpa," Junior stopped stirring long enough to put in a word. "You talk like you knew how to put up fruit. But you never had to stir stuff like this."

"Huh," boomed Grandpa, then chuckled knowingly. He limped over to where his daughter was washing the berries and crushing them.

"I'm curious to know how you put up preserves in twenty minutes."

"I use this liquid mixture." She handed him the bottle. "The jam thickens in just a few minutes after you put this in. It takes a lot less time and you get more out of your fruit than when you have to boil it down."

Grandpa put the bottle on the table and came over to the stove where Junior, still grumbling, was stirring the brilliant red jam in a desultory fashion. And Grandpa was still chuckling as if he knew as much about making jam and preserves as Babe Ruth does about baseball.

"So you think I never had to stir jam and preserves, eh?" He took the spoon and stirred the mixture for a minute. "You are too lazy, son. Sometimes my mother used to refresh my memory with a rap on the head when I went to sleep and let the stuff stick like this is. Well, here's your spoon. Now if you'll brace up and do a real job of this I may tell you about stirring a single batch of preserves for five hours."

"Five hours!" exclaimed Junior. "Quit your kiddin', Granpa."

"No kidding about it, son. I did that not once but many times. You see we had to have our preserves thick like your mother's will be." He took the spoon again and lifted out some of the red berries. "The only way we could do was to boil the fruit until enough water had evaporated to leave it thick. When it first started to boil it was pretty easy, but the longer it cooked the thicker it got, until at last it had to be stirred like the dickens to keep it from burning."

"Didn't you have any sisters, Grandpa?" Junior looked at the elderly man, his stirring forgotten.

"Not any old enough to do this work. All my sisters were younger, so you see it wasn't a case of helping when sister goes to the party, like you are doing, but I had to help every time. And I was not quite eight either. Here you are almost nine. There were older boys in the family but somehow they picked on me to help mother. Here, you'd better stir that or it'll be burning."

"There, I think that's about ready." Mrs. Andrews came forward and tested the jam. "Just stir it a minute longer while I get some jars ready, and we'll have it bottled in a jiffy."

"See," said Grandpa. "Here you are through already. Now take a look at this! And his voice sounded like Papa Bear's did when he found Goldilocks had been sleeping on his bed. He pulled up his sleeve and showed the wide-eyed boy a long white scar on his forearm. "That's one of the marks I got from stirring

tomato preserves."

"How-n the world did that happen, Grandpa?" demanded Junior.

"Well, now your mother is through, I'll tell you about it. You see in the first place we didn't have any fruit jars to seal up things like they do now. For preserves Mother used five gallon cans that we brought coal oil in for the lamps. She would put it in these cans and then put sealing wax over the top and keep it that way until we were ready to eat it. We had so many in our family Mother never spoke of putting up quarts of fruit. It was always gallons around our place.

"I remember she bought a big pan for cooking fruit in that held nearly four gallons. She would fill that to the brim and start it boiling, and it was my place to stir until the stuff was about half gone and so thick that it was hard to move, then she would dump it in one of those five gallon cans.

"We put up mostly tomatoes and apples. They were cheap, and not much else was grown out there where we were raised. And it was always my job to stir that stuff until it was ready. I used to kick about it. Raised cain like you did, and claimed that no other boys had to do such work. But it never made any difference. She'd perch me up on the high chair and put a long stocking on my hand and arm, and all I had to do for the next five hours was to stir and stir and stir—"

"What did she put the stocking on your arm for?" quizzed Junior.

"When that stuff got thick it sort of popped rather than boiled. And it was so hot that if it landed on you, believe me you had one good blister."

"Is that how you got that scar?"

"No, not that way. You see, if mother was going to make preserves she would tell me before I started for school, and I was supposed to hurry home so I could get through quite early. School usually kept me until about four, so it was close on ten before I could finish it."

"Goodness, it would be fun to stay up late," put in Junior. "I always have to go to bed by nine."

"Well, that's when I should have been in bed, but then we had to have that fruit put up in the fall, and the evenings were long, so some nights I stayed up till ten. Made it hard for me, because my big brothers were usually sitting around doing nothing and it seemed to me just plain torture to have to sit there and stir all the time.

"One morning Mother said, 'Now, Buzz, hurry home after school. We're going to make preserves.' I made up my mind I wouldn't do it. 'I won't stir that jam,' I said to myself. So after school I went to Jarve's place and stayed until I was sure someone else would be stirring that jam and have most of it done, too. It was about nine o'clock when I came in."

"I'll bet you got a licking," chuckled Junior.

"No I didn't," replied Grandpa. Mother didn't do that very often, but when I crept shamefacedly into the kitchen for a bite to eat, Mother was just clearing up for the night and there on the stove was that pan clear full of tomatoes. She hadn't started to cook it at all.

"I felt pretty sheepish about it, I can tell you. I knew that I wouldn't dare to pull that trick again the next night. I'd find that pan of preserves waiting for me when I got home.

"Mother didn't say a word while I ate some bread and milk. But she went to the stove and built up the fire and slid that pan of preserves over the front of the stove. I began to wonder then, so I hurried and finished the milk and made a dash for the stairs for bed, when Mother said, 'Come here, Buzz.'"

"That's all she said. Just helped me in the chair and pulled that stocking on my right arm.

"'But, Mother,' I whimpered, 'I can't stir this jam tonight. I won't have time to finish. It's nearly bedtime now!'

"'You'll finish before you go to bed,' was all she said, and I started stirring when the stuff boiled. It was after nine then, so that meant about two o'clock.

"Well, I think sometimes that was the hardest job I ever had. I spent a lot of time wondering how I could have been so foolish as not to come home. Then I had been playing hard since school, and I was tired out. And when old man sleepy bugs got hold of my eyelids I had a sweet time keeping awake, I can tell you. I'd keep dozing off and then the stuff would scorch a little and I'd have to stir it hard for a while to get it to where it ought to be. And all the time Mother was working around the kitchen

and I knew she was there to keep me awake.

"Finally she stepped out of the room and was gone for a few minutes. I don't know just what happened, but I suddenly woke screaming. I'd fallen forward and the arm without the stocking on had got in that stuff, and thick as it was I got a nice burn, I can tell you. It was a long time before that arm healed. But did I still have to stir jam? I did." Grandpa laughed again in deep, reflective memory, then added, "I had all the more time to do it in. I could sit on that high chair and stir with the good arm while the other one healed."

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FRIENDSHIP AMONG LATTER-DAY SAINTS

Through Letter Exchange

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THE Church sponsors true, intelligent and pure friendship among the Latter-day Saints in this land and abroad, but particularly in the British Mission, where the members are scattered and have not much opportunity of personal contact.

Apart from the youth of the Church, there are in our midst older, more serious-minded people: widows, widowers and unmarried, who need cheer and friendship among members of their own age and sex.

Even our married members often desire to broaden their outlook and write to other distant members on topics of mutual interest, and further cement new friendships. In this way the spirit of good fellowship, so abundantly manifest within the scope of the Church, can be spread and enjoyed by many of our members and friends who are far removed from the immediate branches of the Church.

Therefore, in order to give others some indication of your standing and desires, state candidly whether you are married or single, and, if you wish, add your age and life's interests. A better selection of suitable correspondents will thus be possible, and the interchange of ideas and knowledge can begin to the mutual benefit of all.

A. C. W.

WRITE TO THE FOLLOWING c/o 149, NIGHTINGALE LANE, LONDON, S.W.12.

Lieut. Robert G. Hodson; from Provo, Utah; single; age 24; ex-missionary, British Mission.

Edward Presley Lile; single; from Salt Lake City; single; age 22.

Edmond P. Price; age 22; single; home in U.S.A.

Miss D. Evans, Beat House, Oldham, Lancs.

Samuel C. Chandler; single; age 24; from Idaho Falls; ex-missionary, Canadian Mission.

Corporal Evan H. Chaffin; single; age 28; comes from Idaho; ex-missionary, Texas Mission.

NOTE TO ALL BRANCH PRESIDENTS

FRIENDSHIP AMONG LATTER-DAY SAINTS IS THE RESPONSIBILITY OF EACH BRANCH PRESIDENT, WHO SHOULD HAVE THE WELFARE OF EACH MEMBER, ESPECIALLY THE YOUNG, VERY MUCH AT HEART. PLEASE SEND IN LISTS OF BRANCH MEMBERS WHO DESIRE TRUE FRIENDS IN THE CHURCH. **LISTS ARE NEEDED FOR THE NEXT ISSUE.**

Letters From Near And Far

(A telephone rang a few days ago and an American voice spoke, giving the name of Lieutenant Robert G. Hodson, who desired to call at the Mission Office of the Church that day. A welcome call and a most welcome guest! Within an hour the door of the President's study opened and Lieutenant Robert G. Hodson was ushered in by a lady missionary. It was a happy moment for President Anastasiou to meet this returned missionary who as recently as 1939 laboured in the British Mission, but now was in uniform in the service of his country and people. He looked well, smart and alert, but the most distinguishing feature was the ineffaceable mark of a missionary—an Elder—who laboured in the spirit of humility and love as a soldier of the Lord only four short years ago. Old memories and experiences came back. Brother Hodson was anxious to know how the Saints were getting on in the branches, how the mission was progressing as a whole; he enquired by name after many friends. It was a happy re-union mingled with real pleasure and the spirit of true emotion. Before leaving, Brother Hodson said: "I want to help your missionaries, President Anastasiou. They are doing such fine work under such trying circumstances." Taking out his wallet, he counted twenty crisp pound notes. "Please accept my little contribution.") A. K. A.

The following letter has been received since his visit:

339th Sq. Gp.
A.P.O. 634,
U.S. Army.

Dear Brother Anastasiou,

I cannot tell you what a pleasure it was to visit with you and learn of the progress of the Mission since I left. I felt thrilled to find the Church in such a state of progress, and am sure that when this ordeal is concluded that it will grow rapidly and its message will be one of comfort to those who are seeking light when the dark hours are finally past.

I look forward to another visit with you as soon as possible.

Yours sincerely,
ROBERT G. HODSON.

Weyburn, Sask,
Canada.

Dear President,

I am very thankful for your having sent me the "Temple Recommend," which my father passed on to me about three weeks ago. I must also thank you for all the "Stars" I have been receiving regularly. They have kept me in touch with the Church all the time I have been out here. I can also say that other people besides myself have had much pleasure in reading them. My pal in camp used to look forward to them coming as much as I did, and sometimes he had read them before I ever saw them.

On my last leave I went to Philadelphia to stay with some English friends who are members of the Church. Their son had been over to England on a Mission just before the war broke out. I do not know whether you know him. His name is Hugh Bennett, and he was the last companion with Elder Jesse Moench in the Leeds District. I went to Church there and it was lovely. It was M.I.A. Sunday as well, and I was able to bear my testimony and say a few words. Since then I have not been able to go to a meeting as there is not a Church near enough.

Two days ago I sat in the billet with some of the lads listening to the radio. An announcer was giving the different Church meetings, etc., and included was the announcement of Latter-day Saint services at Moose-Jaw. It was quite a thrill to hear it mentioned on the radio.

This next leave will be spent in Salt Lake City, as I am only about 1,500 miles away. I wanted to go while I was in Debert, but that meant travelling 3,000 miles. I will have a lot to thank the Lord for when the world is at peace again.

Thank you again for the "Temple Recommend." Praying that the Lord will bless you always.

HARRY LAYCOCK, R.A.F.

(Elder Harry Laycock, son of Elder Fred Laycock of the Leeds District, served a six months' mission before volunteering for the R.A.F.)

Dr. Bennion—To The Youth Of The Church

BE FREE (cont'd)

POSITIVE RELIGION

THE truth is, that the gospel Jesus taught is positive religion. It is an open door to the enjoyment of life. It is an invitation to think, and to do anything worthy of the human spirit. Yes, it is the way of aspiring to the kind of life which God and Christ live. And who would say that They are not free and creative?

Can you remember any statements Jesus made? Quote as many as you can to see if, in His language, religion is negative or positive. The following passages will refresh your memories:

The First Commandments (Matt. 22:33-40)
The Beatitudes (Matt. 5:1-10).
The Good Samaritan (Luke 10:25-35).
Parable of the Talents (Matt. 25:14-30).
The Sermon on the Mount (Matt., Chapters 5-7).

The principles Jesus taught are positive —love, serve, worship, hunger and thirst after righteousness, show mercy, be humble or teachable. Each one is so fundamental and positive that it can never be exhausted by any one of us. Who among us can fulfil the law of love? Which of us needs a higher law than the law of mercy? Which of us can afford to outgrow the practice of humility?

The very words and parables Jesus used expressed action. What did He say to the rich man who asked, "Master, what good thing shall I do, that I may inherit eternal life?" Did He answer him with "can'ts," and "don'ts," and "thou shalt nots"? No, he spoke simple words of action. "If thou wilt be perfect, go and **sell** that thou hast, and **give** to the poor, and thou shalt have treasure in heaven: and **come** and **follow** me." To all of us he said, "**Love** your enemies, **bless** them that curse you, **do good** to them that hate you, and **pray** for them that despitefully use you."

Anyone who looks upon religion as a closed door to life, as a chain and weight about his neck, or as a restriction on his freedom to enjoy life, has not caught the spirit of Jesus nor the true meaning of his teachings. He gave us a way to live, not a way not to live.

FAITH

Faith points to the future, to the realm of possibilities. A person possessing faith is forward-looking, hopeful, optimistic, courageous, adventurous and confident. He is not bound by past experiences nor by his present knowledge. Faith acts like a searchlight, throwing its beam ahead of where its possessor is holding it. It reaches out beyond knowledge. In the remarkable definition of Sir Wilfred Grenfell, the famous Labrador doctor and Christian, **faith is reason grown courageous.**

Faith is the first principle of the Gospel of Jesus Christ. It is the starting point and the foundation of the religious life.

A real faith in Christ leads us to freedom from greed, selfishness, and vanity. It leads us into the rich fields of love, service, and mercy. It gives us confidence in life eternal. Faith brings inner peace. Faith makes us whole. Faith will help to make us free.

Dr. Lowell L. Bennion—
"Today & Tomorrow"

★

THE TRUTH OF THE GOSPEL. There is nothing in all the world for which I am so grateful as an absolute knowledge that we, the Latter-day Saints, have the true gospel of Jesus Christ.

The gospel . . . takes the selfish, sordid man and makes of him a generous, noble, free-hearted individual—one that we can love, one that God can love.

There is one thing that is true, and that is the gospel of Jesus Christ, and the Lord gives to men and women, if they keep His commandments, a knowledge that it is true.

—Heber J. Grant.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

A second Investiture was held on July 29, by the 269th Birmingham **Kingstanding** M.I.A. Boy Scout Troop, at Peckham Road Schools, under the direction of S.M. E. Garradley-Armstrong. Mission M.I.A. President Norman Dunn, District S.M. Bertram H. Stokes and Sister Grundy of Handsworth, participated in the ceremony. Items of entertainment were also provided. There were 150 people in attendance.

Approximately 35 members and friends of the **Kingstanding** Branch Sunday School enjoyed an outing to Sutton Park on Saturday, July 25. The delightful weather made games and bathing a real pleasure for the party. Picnic refreshments were provided by the Relief Society.

IRISH

The closing social of the **Belfast** Branch M.I.A. was held on June 5, under the direction of M..I.A. President Elsie Dowdall. Contests, games, community singing, and musical items were enjoyed. As winners of a Quiz contest which had been carried on during the M.I.A. season, Sisters Ditty and Gillespie were presented with prizes. There were 26 in attendance.

LIVERPOOL

On August 1, Elder J. E. Owens was released from the office of President of **Burnley** Branch. and Elder W. Duckworth was sustained in his stead. with Elder R. Wilkinson as first counsellor.

NEWCASTLE

In each of the branches of the Newcastle District, "Branch Presidency" Sundays were held on May 30. Specially prepared talks on "Christ, the Way of Man's Return," were given by branch presidents and their counsellors. The Programme served as a splendid introduction to the Branch Conferences which have taken place since.

SHEFFIELD

District Union Meeting was held in the **Sheffield** Chapel on June 26 under the direction of President George H. Bailey. District problems were considered and instructions given. A committee comprising the District Presidency, Branch Presidencies, Auxiliary Supervisors and M.I.A. Supervisors, etc., was formed to make the saints more "District Minded" and united.

A Baptismal Service was held in the **Sheffield** Chapel on July 10, under the direction of Elder Fred L. Mills, President of Barnsley Branch. Raymond Crossland was baptised by Elder Geo. R. K. Birkhead and confirmed by Elder Joseph T. Quinney. Sermonettes on "Baptism" and "The Holy Ghost" were given by Elders Fred K. Birkhead and Joseph T. Quinney.

A Farewell Social held on Saturday, July 10th, for Brother George H. Bailey, Jnr., who has been called on a Mission, was attended by 40 persons. Various items of entertainment were provided by Sisters Janet Green, Vera Tracey, and Irene Bailey, Brothers Douglas Walker, Kenneth Bailey, S. James Maybury, Harry Bellamy and Brother and Sister Geo. W. Laycock. A sum of money was presented to Brother Bailey as a parting gift.

ANNUAL DISTRICT CONFERENCE REPORTS

The Liverpool District Conference was held at L.D.S. Hall, Preston, Lancs, on June 26 and 27. Mission President A. K. Anastasiou and his wife were in attendance at all sessions.

The conference began with an Executive meeting on Saturday, at 4.30 p.m. Upon receipt of branch reports, many important problems were considered by the Mission President. 11 present. A social and dance, conducted by B. P. Harold Corless and assisted by Elder Clifford Hartley in the games. Sister Anastasiou was presented with a bouquet of pink carnations and the Mission President with a button-hole. The evening was most enjoyable for its fine social atmosphere.

On Sunday, June 27, the conference began with a Testimony and Sacrament Service at 10.15 a.m., conducted by District President Parkin L. Cookman. Out of 82 members present (a record for the District Conferences this year), 45 bore very inspiring testimonies of thanksgiving.

The second session followed at 11.45 p.m., conducted by Elder George E. Patey, second counsellor in the District Presidency. The Sunday School children of the Liverpool and Wallasey Branches, under the direction of Elder Herbert Millard, District Sunday School Super-

visor, presented the "Seven Keys to Eternal Progression". Elder Patey spoke upon "The Divine Attributes of God" and the Second Article of Faith. Sister Marie W. Anastasiou and her daughter, Dianne, sang a duet, "Nearer, my God, to Thee". President A. K. Anastasiou preached on the conference theme, "The Divine Attributes of the Church of Jesus Christ". He also stressed the importance of marriage within the Covenant.

At the afternoon session (at 2.30 p.m.) President P. L. Cookman presented a District Report of an encouraging nature. Church Authorities were unanimously sustained. President Anastasiou announced the passing of Elder Rudger Clawson, President of the Council of the Twelve. The saints gave him a tribute by standing in silence for one minute. Lady Missionaries Lucy Ripley and O. M. Emery spoke on "Revelation" and "The Authority of the Priesthood," respectively. Sister Irene Middleton, of Preston, rendered a pianoforte solo, "Handel's Largo". Elder Clifford Hartley was sustained as "Millennial Star" Representative and Reporter for the Liverpool District, and spoke on "The Millennial Star and its Bright and Prophetic Future". In attendance, 87, including visitors from Belfast and Birmingham. The session separated into two groups—Priesthood and Relief Society—under the direction of President and Sister Anastasiou, respectively. The Priesthood group, consisting of 25 members, spent a very valuable time in consideration of important Church problems. President Anastasiou discussed important aims yet to be fulfilled in the advancement of the Gospel in this land. The Sisters had a most inspirational and instructive meeting, under the direction of Sister Marie W. Anastasiou.

The final session commenced at 5.35 p.m., conducted by President P. L. Cookman, who spoke upon "Joseph Smith and the fulfilment of ancient prophecy". President Anastasiou sang a solo, "Jesus, I My Cross Have Taken". Sister Anastasiou addressed the conference on "Charity, Prayer and Chivalry". The Mission President gave the final address on the accomplishments of the Church after 113 years, and added further evidences of the divinity of the Restored Gospel, emphasising the necessity of preparing for the second coming of Christ. In attendance, over 100 people, including several investigators.

The spirit of unity and love among the saints, and the nature of the sermons, made this a very happy and memorable conference.

Several administrations and appointments were attended to by the Mission and District Presidencies.

The Scottish District Conference was held at the Masonic Hall, Abbotsford Place, Glasgow, July 3 and 4, 1943.

President and Sister A. K. Anastasiou were in attendance.

On Saturday evening, July 3, approximately 35 members and friends enjoyed a social, conducted by Branch President Robert McQueen and arranged by Elders Willmott and Burton.

On Sunday, July 4, the first session was a Sacrament and Testimony Service. 14 members bore inspiring testimonies. 28 present.

At the second session the Sunday School children of the Scottish District presented the "Seven Keys to Eternal Progression". The congregation were impressed by the clearness of speech and the spirit of the subject. "Unless ye become like one of these" was the subject taken by Sister Marie W. Anastasiou, who also encouraged the saints to send their children on Missions, and said that it was every mother's hope and constant prayer that her children should be married in the faith. President A. K. Anastasiou preached a sermon on "The Divine Attributes of the Church," and counselled the saints to live faithfully and regularly the Seven Keys.

At the third session District President Andrew B. McGowan was honourably released and travelling Elder Albert Henry Willmott sustained in his stead. Church Authorities—General, Mission and District—were unanimously sustained. One minute's silence was observed in honour of the passing of Elder Rudger Clawson, President of the Council of the Twelve Apostles. Elder Cyril Burton spoke upon "Genealogy"; Sister Edith Rees, President, Mission Y.W.M.I.A. Board—on "Practical Religion"; Sister K. L. M. Horner, member Mission Genealogical Board, upon "The Attributes of the Restored Church", and Elder C. Hartley, "Millennial Star" Reporter, who has been assisting the Mission Presidency with the book stall at all the conferences, spoke upon the "Importance of the Printed Word," and encouraged the saints to support the "Millenial Star". Sisters Jessie Purdie and Mina Thomson rendered a sacred duet, "This is My Task". The congregation separated into two groups—Priesthood and Ladies—for the consideration of local problems, mission aims, etc., under the direction of President and Sister Anastasiou respectively. 65. present.

At the final session the new District President spoke upon "The Vitality of the Restored Gospel and the Church of Jesus Christ". Sister M. W. Anastasiou sang "Nearer my God, to Thee," and spoke upon "Prayer". President Anastasiou addressed the Conference upon the "Achievements of the Church in the last 113 Years" in the field of religion, economics, health, employment and material safeguards.

A number of friends and members enjoyed the outpouring of the Spirit of God and received much counsel and encouragement to remain faithful. 82 present.

Birmingham District Conference was held on July 10 and 11, in the Handsworth Chapel, Birmingham.

President and Sister A. K. Anastasiou and Elder Geo. H. Bailey, first counsellor Mission Presidency, were in attendance.

Inspiring reports of progress in the branches were given at the Executive Meeting which convened at 4.0 p.m. on Saturday, July 10. President Anastasiou and Elder Bailey dealt with local problems and expressed their satisfaction of the splendid work being accomplished. 55 present.

A social followed at 7 p.m., under the direction of Brother Grant A. C. Dunn and Sister Dulcie Collins. Participants were Winifred Stokes, Winifred Makin, Robert L. Dunn, Grant A. Dunn and Evelyn Collins. Refreshments were served by the Relief Society.

Elder William St. John Yates, first counsellor in District Presidency, conducted Sunday's Sacrament and Testimony meeting which began at 10. a.m. Of the 33 present, 30 bore inspiring testimonies of the Lord's goodness.

The Sunday School Service at 11.30 a.m. was conducted by Elder William L. Gittins, second counsellor in District Presidency. Sunday School Superintendent Clarence G. Linnett directed the children in the programme "Seven Keys to Eternal Progression". Sister Mildred E. Poole of the Mission Relief Society Board addressed the conference on "Kindness". Elder Gittins spoke on "Revelation—a Divine Attribute of the Church". The final speaker in the session was Elder Geo. H. Bailey, who in the course of his address dealt with "The Godhead, Pre-Existence, and Marriage".

Thirty Boy Scouts of the Kingstanding M.I.A. Troop who were present were presented with their colours by District Scoutmaster Bertram H. Stokes and filed smartly out of the Chapel lead by Scoutmaster Edward Garradley-Armstrong There were 150 people in attendance.

An encouraging report on conditions in the district was given by President Norman Dunn, who conducted the 2.30 p.m. session. Sister Evelyn Collins rendered a sacred song, "Ave Maria". General, Mission and District Authorities were sustained as presented by District Clerk Alvin W. Thomas, who also spoke. The congregation stood and observed a minute's silence in honour of President Rudger Clawson, whose death was announced by President Anastasiou. The conference then divided into two meetings, President Anastasiou leading the Priesthood group, and Sister Anastasiou presiding over the Relief Society. There were approximately 125 present.

The final session, convening at 5 p.m., was conducted by President Norman Dunn, who was also the first speaker on "A Testimony of the Gospel". The Kidderminster Chorus, led by Lorenzo P. Dunn, sang "O Our Redeemer". Sister Joyce N. Gittins spoke on "The Preaching of the Gospel in all Dispensations". Sister Marie W. Anastasiou, President of the British Mission Relief Societies, spoke on "Relief Society—the School of Leadership" and stressed the need for its teachings in the world today. Elder Alvin L. Gittins spoke on "The Attitude of the Church to Secular Authority". President Andre K. Anastasiou was the final speaker, presenting many evidences of the Divine Nature and attributes of the Church. There were 120 present.

The conference was attended throughout by a fine feeling of love and united determination to continue the work of the Lord.

Hull District Conference, held at the Thrift Hall, Pasture Street, Grimsby, July 24 and 25. 1943. President A. K. Anastasiou was in attendance.

On Saturday, July 24, at 5 p.m., the President met with the local leaders in an executive session. Reports, problems, and Mission improvements were mutually discussed. 9 present.

At 7 p.m., 36 members and friends enjoyed an excellent social with refreshments provided by the Grimsby Relief Society. District President E. Thorp was in charge, and Mrs. Hammond contributed excellent music.

On Sunday, July 25, the first session at 10 a.m. was a Sacrament and Testimony Service—an inspiring meeting. 23 out of 25 bore testimonies.

At the second session the "Seven Keys to Eternal Progression" were presented by the Grimsby Branch Sunday School children. Lady Missionary A. A. Wild

spoke upon "Salvation for the Living and the Dead". Lady Missionary G. Griffith spoke upon "Mosaic Passover and the Lord's Supper". President A. K. Anastasiou's sermon was: "Divine Revelations to the Church". Present, 34.

At the third session, Travelling Missionary James E. Martin spoke upon "Organisation of the Church in the latter days". Elder C. Hartley spoke on "The Famine of the Word of God and the Influence of the "Millennial Star". Travelling Elder N. D. Hawkes spoke on "Divine Authority". General, Mission and District Authorities were unanimously sustained. The session separated into two groups—Priesthood and Relief Society. Progress was noted in some directions. Reports and problems received attention. 34 present.

At the final session District President E. Thorp spoke upon "Practical Religion". President Anastasiou rendered a sacred solo, "Jesus I My Cross Have Taken," and addressed the Conference upon "The Divine Attributes of the Church; 113 Years of Progress, and the Seven Keys". 52 present.

Local Priesthood and officers participated in all sessions. Relief Society provided food for the visiting authorities and the missionaries. An excellent spirit prevailed throughout the Conference.

PERSONALS

ANASTASIOU — GALLOWAY. — The engagement was announced on Tuesday, July 6, of Sister Dianne K. Anastasiou, eldest daughter of President and Sister K. Anastasiou, to Elder Paul E. Galloway, U.S.A.A.F., of Salt Lake City, Utah.

FINNIS.—On June 27 the infant daughter of Brother and Mrs. Wm. Finnis of Gravesend Branch, was blessed by President Thomas Rudd and given the names Margaret Rose.

GREGSON.—On August 1, the infant daughter of Brother and Sister Lawrence Gregson of Hanley Branch was blessed by President Parkin L. Cookman, and given the names Shirley Clegg.

KING.—A son to Mr. and Sister Frederick King of Derby Branch, on June 26. The infant was blessed by President Frank Orme on July 11, and named David.

MILLS.—A daughter to Brother and Sister Samuel Mills of Oldham Branch, on May 18. The child was blessed by Elder Richard J. Pearce on June 6, and given the names Susan Dorothy.

SUTCLIFFE.—A son to Mr. and Sister John Sutcliffe of Burnley Branch, on June 30. The child was blessed on July 18 by Elder R. Wilkinson, and named William Espley.

DEATHS

CRAVEN.—Brother Henry Craven, of the Leeds Branch, passed away on July 13 at his home, 12, Wood Street, Rodley. He has been a member for over 30 years. Prior to his illness, he was fully active in the Church, and at one time was President of the Pudsey Branch. Elder George Camm held the funeral service at the house and afterwards dedicated the grave. A memorial service for Brother Craven was held at the Leeds Branch on July 18.

BRADBURY.—News has been received of the death at sea of Elder Fred Bradbury, who before joining the Merchant Navy six years ago, had been associated with the Church in Burnley, Blackburn, Preston and Nelson as president of those branches. It is stated that he met his death when his ship was torpedoed. He was rescued from the sea after a similar incident in 1940. A Memorial Service was conducted by Elder J. E. Owens in the Burnley Branch on Sunday, July 18. Tributes were paid to his memory by Elders W. Duckworth and J. Moore.

HILL.—Sister Hannah Hill, of Burnley, passed away on July 22, at the age of 71. She was buried in the Habergham Cemetery on July 26. Elders J. E. Owens, W. Duckworth and R. Wilkinson officiated. The grave was dedicated by Elder Duckworth. A Memorial Service for Sister Hill was held on August 1. Tributes were paid by Elders Owens, Duckworth, and District President P. L. Cookman.

BLEAKLEY.—Sad news from South Africa tells of the death of Sgt. Pilot Derek Bleakley, R.A.F., younger brother of Joyce and Dr. John Bleakley, of South London Branch. Shortly before his death he was expected to arrive in England from South Africa, where he had been training as a pilot. However, he was made an instructor, and it seems that he met his death while carrying out his duties in this respect. Before joining the R.A.F. a little over 18 months ago, he resided with the Anastasiou family at "Ravenslea," where he endeared himself to the hearts of all who knew him. His mother is at present living in Ceylon, where her husband holds a Government professorship. An elder brother was reported missing at Singapore.

WIT'S ENDS

IN A LIGHTER VEIN

KAYE WAS TOO HIGH-TONED

A few weeks after Kay Evans started to sign her name "Kaye," her brother Harvey, wrote her the following note:

"Dear Kaye: Dade and Mome have gone to visit Aunt Joe. Uncle Ariele is buying a new car, but doesn't know whether to get an Austine or a Forde. The cowe had a calfe, and I was going to call it Joye, but changed it to Jime because it was a bulle. Your loving brother Harve."

NOT BAD ENOUGH

The host: "It's beginning to rain; you'd better stay for dinner."

The guest: "Oh, thank you very much; but it's not bad enough for that."

VERY, VERY GOOD

"I'm going away for good!"

"Going away for good?"

"Yes, going away for good."

"Good."

WAR NEWS

"What's the trouble in Smith's house?"

"Smith accuses his wife of using dum-dum biscuits."

"HEAR, HEAR"

A doctor, an engineer and a politician were arguing over who had the oldest profession. The doctor said: "Of course, medicine is the oldest. Mankind has always had physicians, and they are even mentioned in the Bible."

"That's nothing," said the engineer. "The Good Book tells how the world was created out of chaos, and how could there be any order brought out of chaos without an engineer?"

"Yes," said the politician, "and who do you think created chaos?"

FOUND OUT

A man slipped out of the office during working hours. The weather was hot, and he longed for a drink. On the stairs he ran into his manager.

"Ah, were you looking for me?" asked the manager affably.

"Yes, but I didn't want to find you."

WHY HELP?

Elmer: "Ma, that apple I just ate had a worm in it, and I ate that, too."

Mother: "Here, drink this water and wash it down."

Elmer: "Aw gee, Ma, let him walk down."

"I wish to congratulate all concerned on the new editions of the "Star". My brother in North Africa informs me that the boys ask him to pass on the magazine, as they all take a keen interest in it."—Doris M. Camm, Leeds.

"I would like to add how very thrilled I was to receive that first monthly number. Although I always appreciated the weekly editions very fully, I do feel that this new edition has a far wider appeal to those outside the Church. It is a real inspiration to my husband who is in the forces."—Doreen Watts, Norwich.

"I have pleasure in recording my appreciation of the new "Millennial Star" Magazine, and extend my congratulations to all concerned with production."—Robert L. Dunn, Kidderminster.

"I have heard numerous people praise the new "Millennial Star" and say how much they look forward to receiving it."—Edna Gardner (Missionary), Bristol.

Teachings of
The Prophet Joseph Smith

ZION AND JERUSALEM

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministrations of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph who was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isaiah 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; Isaiah 26:20 and 21; Jeremiah 31:12; Psalms 1:5; Ezekiel 34:11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which may be brought.

A WARNING TO ZION

The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come."

Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath that the inhabitants of Zion shall not enter His rest.

What Others Say

About The "Mormons"

Seventh Decade: 1890-1900 (Continued)

JOHN A. COCKERILL—Journalist and Traveller.

"My travels on this globe of ours may be said to be longitudinally confined to Turkey in the East and Utah in the West—from Moslem to Mormon, so to say. A recent visit to Salt Lake City convinced me that from a sociological standpoint the followers of the Prophet Smith are more interesting as a study than the followers of the Prophet Mahomet. . . . After a somewhat close study of the achievements of the Mormons of Utah I am constrained to say that if I were called upon to name the three great natural leaders of men who have figured in the foremost ranks in this country's history, I should feel compelled to place Brigham Young in the list. . . .

"The educated class of Mormons are essentially sociable. . . . Music is also much cultivated, as well as private theatricals. . . . Young men are taking to art in various forms. . . .

"One cannot even spend a day in Zion without forming an exalted opinion of the executive ability and phenomenal foresight of Brigham Young. . . .

"The Mormons of Utah are the most patient and industrious people I have ever seen. The theory of Brigham Young was that the poor of the earth who came to his colony should have lands, and homes, and education, and that their chief happiness should be found in toil. Behold the results of such a policy—churches, school-houses, factories, mines, railways, and wealth on every hand." ("Cosmopolitan," New York, 1896.)

Eighth Decade: 1900-1910

LORD MINTO—Governor-General of Canada.

Lord Minto, Governor-General of Canada, has recently paid a visit to the Mormon settlements near the southwest corner of Alberta. He and his party were greatly pleased with the evidences they saw of thrift and contentment. No pioneers of the plains of western Canada have made a better record as good citizens and happy and prosperous farmer folk. What the followers of Joseph Smith did for the valleys of the Salt Lake region the second and third generation after them have done for their little corner of the great Alberta plain. ("New York Sun," 1900.)

GENERAL WILLIAM BOOTH—Founder of the Salvation Army.

"And nowhere was I received with greater respect than in Salt Lake City by the Mormons. You may go about the shops and hotels and warehouses, which I did, or into the homes of the people, which I didn't, and you would notice no difference from the ordinary run of society." ("Daily Mail," London, 1900.)

The Ludo Press, 373 Earlsfield Road, London, S.W.18.